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Neutrosophic Interpretation of The Analects of Confucius

弗羅仁汀・司馬仁達齊，傅昱華

論語的中智學解讀和擴充

—正反及中智論語

English-Chinese Bilingual（英汉双语）

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Brief Introduction

This book is the companion volume of "Neutrosophic Interpretation of Tao Te Ching," its purpose is to extend the foundation and application range of "The Analects of Confucius." The reasons for this are as follows. Firstly, we are willing to point out that The Analects of Confucius already has some limitations, because many questions we are interested in cannot be answered within "The Analects of Confucius." For example, The Analects of Confucius basically discussed the matters in China, however considering all possible situations it should matter in foreign countries as well, i.e. the "global village." This was impossible in Confucian time. Secondly, if the original The Analects of Confucius is regarded as "The Positive Analects of Confucius," its opposite would be "The Negative Analects of Confucius," while the intermediate or compound state is "The Neutral Analects of Confucius" or "The Neutrosophic Analects of Confucius." Thus, our book presents the way to extend the original The Analects of Confucius in various neutrosophic interpretations.

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Foreword

“The Analects of Confucius”（“Lunyu,” simplified Chinese:论语; traditional Chinese:論語; pinyin: Lún Yǔ）, are considered a record of the words and acts of Confucius and his disciples, as well as the discussions they held.

Written during the Spring and Autumn Period through the Warring States Period （475 BC - 221 BC) the Analects is the representative work of Confucianism and continues to have a tremendous influence on Chinese and East Asian thoughts and values today.

Confucius（28 September 551 BC – 11 April 479 BC, Chinese: 孔子; pinyin: Kǒng zǐ) literally “Master Kong,” was a Chinese thinker and social philosopher of the Spring and Autumn Period.

The philosophy of Confucius emphasized personal and governmental morality, correctness of social relationships, justice and sincerity. These values gained prominence in China over other doctrines, such as Legalism (法家) or Taoism (道家) during the Han Dynasty (206 BC – AD 220). Confucius’s thoughts have been developed into a system of philosophy known as Confucianism (儒家).

Because no texts survived that are demonstrably authored by Confucius, and the ideas most closely associated with him were elaborated in writings that accumulated over the period between his death and the foundation of the first Chinese empire in 221 BC, many scholars are very cautious about attributing specific assertions to Confucius himself. His teachings may be found in the Analects of Confucius, a collection of aphorisms, which were compiled many years after his death. For nearly 2,000 years he was thought to be the editor or author of all the Five Classics (五經) such as the Classic of Rites (禮記) (editor), and the Spring and Autumn Annals (春秋) (author).

Confucius’s principles had a basis in common Chinese tradition and belief. He championed strong familial loyalty, ancestor worship, respect of elders by their children (and, according to later interpreters, of husbands by their wives), and the family as a basis for an ideal government. He expressed the well-known principle, "Do not do to others what you do not want done to yourself,” one of the earlier versions of the Golden Rule.

According to tradition, Confucius was born in the Spring and Autumn Period, at the beginning of the Hundred Schools of Thought philosophical movement. Confucius was born in or near the city of Qufu (曲阜), in the Chinese State of Lu (魯) (now part of Shandong

Province). Early accounts say that he was born into a poor but noble family that had fallen on hard times.

Confucius was from a warrior family. His father Shuliang (叔梁紇) had military exploits in two battles and owned a fiefdom. The Records of the Grand Historian (史記), compiled some four centuries later, indicated that the marriage of Confucius's parents did not conform to Li (禮) and therefore was a yehe (野合), or "illicit union," for when they got married, his father was a very old man and past proper age for marriage but his mother was only in her late teens.

His father died when Confucius was three years old, and he was brought up in poverty by his mother. His social ascendancy linked him to the growing class of shì (士), a class whose status lay between that of the old nobility and the common people that comprised men who sought social positions on the basis of talents and skills, rather than heredity. As a child, Confucius was said to have enjoyed putting ritual vases on the sacrifice table. He married a young girl named Qi Guan (亓官) at 19 and she gave birth to their first child, Kong Li, (孔鯉) when he was 20. Confucius is reported to have worked as a shepherd, cowherd, clerk, and a book-keeper. His mother died when Confucius was 23, and he entered three years of mourning.

Confucius is said to have risen to the position of Justice Minister (大司寇) in Lu at the age of 53. According to the Records of the Grand Historian, the neighboring state of Qi (齊) was worried that Lu was becoming too powerful. Qi decided to sabotage Lu's reforms by sending 100 good horses and 80 beautiful dancing girls to the Duke of Lu. The Duke indulged himself in pleasure and did not attend to official duties for three days. Confucius was deeply disappointed and resolved to leave Lu and seek better opportunities, yet to leave at once would expose the misbehavior of the Duke and therefore bring public humiliation to the ruler Confucius was serving, so Confucius waited for the Duke to make a lesser mistake. Soon after, the Duke neglected to send Confucius a portion of the sacrificial meat that was his due according to custom, and Confucius seized this pretext to leave both his post and the state of Lu.

After Confucius's resignation, he began a long journey (or set of journeys) around the small kingdoms of northeast and central China, including the states of Wei (衛), Song (宋), Chen (陳) and Cai (蔡). At the courts of these states, he expounded his political beliefs but did not see them implemented.

According to the Zuo Commentary to the Spring and Autumn Annals, when he was 68 Confucius returned home. The Analects depict him spending his last years teaching disciples and transmitting the old wisdom via a set of texts called the Five Classics.

Burdened by the loss of both his son and his favorite disciples, he died at the age of 73.

The name "Confucius" was first Latinized and introduced to Europe by the Italian Jesuit Matteo Ricci. Other forms of Romanization's are Kǒng Fūzǐ (or Kǒng fū zǐ) in pinyin, and K'ung fu-tzu in Wade-Giles (or, less accurately, Kung fu-tze). 夫子（Fūzǐ）means teacher. Since it was disrespectful to call the teacher by name according to Chinese culture, he is known as just "Master Kong," or Confucius, even in modern days. The character 'fu' is optional; in modern Chinese he is more often called Kǒng Zi（孔子，or 孔夫子）.

In 1 C.E. (first year of the Yuanshi Era of the Han Dynasty), he was given his first posthumous name: 褒成宣尼公, Lord Bāochéngxūanni, which means "Laudably Declarable Lord Ni." His most popular posthumous names are 至聖先師, Zhìshèngxiānshī, lit." The Most Sage Venerated Late Teacher" (comes from 1530, the ninth year of the Jianing period of the Ming Dynasty); 至聖, Zhìshèng, "the Greatest Sage", 先師, Xiānshī, literally meaning "first teacher." It has been suggested that '先師' can be used, however, to express something like, "the Teacher who assists the wise to their attainment." He is also commonly known as 萬世師表 Wànshìshībiǎo, "Role Model for Teachers through the Ages."

Confucius's works are studied by scholars in many other Asian countries such as Singapore, Korea, Japan and Vietnam; many of those countries still hold the traditional memorial ceremony every year.

Throughout the ages, there have been many books published related to The Analects of Confucius.

Indeed, we can extend the ancient Analects of Confucius from a neutrosophic point of view, considering the opposite of The Analects of Confucius, as well as the neutral ideas between The Analects of Confucius and The Anti-analects of Confucius.

Our book will update the old Chinese thinking in The Analects of Confucius to the modern way of life, where contradictions are accepted and two opposite ideas 'A' and 'nonA' and their neutrality 'neutA' can all be true at the same time. This is a distinction between para-consistent logic, which considers that two contradictions can be true simultaneously, and neutrosophy which bring in the neutralities between contradictions and sustains that all three categories ('A,' 'nonA,' and 'neutA') can be true simultaneously.

The Analects of Confucius has many philosophical interpretations and it is hard to translate since it deliberately has vague, ambiguous, and multi-sense ideas with no punctuation. We have to learn from Asian philosophy, and interconnect Western and

Eastern thinking (i.e. interpret from a neutrosophic point of view these opposite philosophical schools of life).

The Analects of Confucius has 20 books in the form of poems. What are the characteristics of our book entitled Neutrosophic Interpretation of The Analects of Confucius? Simply to present the positive, negative, and neutral analects of Confucius ideas?

We combine Confucian ideas in this way: yes and no simultaneously, as well as indeterminacy (I) in neutrosophy. Indeterminacy means true and false at the same time, or neither true nor false; for example, a close game means victory and defeat at the same time, or none of them.

We can apply the 'nonA' and 'neutA' principles to any philosophy we want.

We mainly consider some 'nonA' and 'neutA' versions of the ideas and aphorisms of The Analects of Confucius.

We do not criticize The Analects of Confucius philosophy, we only extend it from a neutrosophic point of view.

Let's see some examples of neutrosophic aphorisms / interpretations:

The great Way exists and doesn't exist.

The best action is inaction.

When you desire something too hard, you don't get it.

The Confucian idea of "rid of the two ends, take the middle" is a Chinese equivalent of Hegel's idea of "thesis, antithesis, and synthesis," which is a way of reconciling opposites, arriving at some middle ground combining the best of both.

In neutrosophy, between two ends there are many, sometimes a continuous range of neutralities (degrees of middle, or degrees of synthesis). Each middle (called "neutrality" or "indeterminacy" in neutrosophy) is a k% degree of truth and a (100-k)% degree of falsehood.

We have a paradox if the sentence is 100% true, 100% false, and 100% indeterminate.

The first characteristic of this book is our attempt to extend the foundation and application range of The Analects of Confucius. How can we dare to speak such words? Before answering this question, we may ask whether it is entirely correct and necessary to be consummate again. Because nothing is perfect, we can work to improve it.

Moreover, according to the viewpoint of 'one divides into two,' there will be the opposite of The Analects of Confucius if there is 'The Analects of Confucius.' Therefore, if the original The Analects of Confuciusis regarded as "Positive The Analects of Confucius," its

opposite is "Negative The Analects of Confucius," thus the 20 books of the original The Analects of Confucius will be extended to 40 books.

However, besides 'one divides into two,' more and more people are discussing 'one divides into three,' 'one divides into many' and so on. In fact, 'one divides into three' has appeared in China since ancient times. For example, thousands of years ago the Miao national minority sages proposed that 'one divides into positive, negative and neither positive nor negative.

The notion of Golden Mean presented by Confucius (Kong Zi) was also based on 'one divides into three.'

Mao Zedong said: "Kong Zi's notion of Golden Mean is one of his great discoveries and achievements, also is an important philosophy category, and worth explaining well."

The position of 'mean' pursued by Golden Mean, is the optimized third position, situated between the excessive and inferior.

It should be noted that a Nobel Prize nominee for Literature in 1999, Professor Florentin Smarandache proposed Neutrosophy in 1995.

Neutrosophy is a new branch of philosophy that studies the origin, nature, and scope of neutralities, as well as their interactions with different ideational spectra.

This theory considers every notion or idea 'A' together with its opposite or negation 'Anti-A' and the spectrum of 'neutralities,' 'Neut-A' (i.e. notions or ideas located between the two extremes, supporting neither 'A' nor 'Anti-A'). The 'Neut-A' and 'Anti-A' ideas together are referred to as 'Non-A.'

Neutrosophy is the base of neutrosophic logic, neutrosophic set, neutrosophic probability and statistics used in engineering applications, in particular, software and information fusion, medicine, military, cybernetics and physics.

Neutrosophic Logic (NL) is a general framework for unification of many existing logics, such as fuzzy logic (especially intuitionistic fuzzy logic), paraconsistent logic, intuitionistic logic, etc. The main idea of NL is to characterize each logical statement in 3D Neutrosophic Space where each dimension of the space represents respectively the truth (T), the falsehood (F), and the indeterminacy (I) of the statement under consideration. Where T, I, F are standard or non-standard real subsets of $]^{-}0, 1^{+}[$ without necessarily connecting them.

From the classical logic we have the following statements:

Conditional statement: $A \rightarrow B$

Converse statement: $B \rightarrow A$

Inverse statement: nonA → nonB

Contrapositive statement: nonB → nonA

NonA is the negation of A, and similarly nonB is the negation of B.

Neutrosophy studies the degrees of truth, falsehood, and neutrality/ indeterminacy (i.e. neither true nor false) of philosophical ideas, philosophical schools, and philosophical movements. Neutrosophy is like a meta-philosophy.

A philosophical conditional idea may also be conversely, inversely, or contra-positively interpreted.

According to these notions of 'one divides into three,' if the original The Analects of Confucius is regarded as 'Positive The Analects of Confucius,' its opposite is 'Negative The Analects of Confucius,' while the intermediate or compound state is 'Neutral The Analects of Confucius.' Thus, the 20 books of the original The Analects of Confucius will be extended to at least 60 books.

Why do we have at least 60 books? The reason for this is that there are more than one kind of 'negative book' and more than one kind of 'Neutrosophic book' corresponding with any 'positive book.'

In fact, there are many ways to structure the 'negative book.' We list only two ways: The first way is to structure the one whose meaning and formation are completely opposite to the 'positive book.' The second way is to consider how to destroy or correct the 'positive book' (as the enemy or rival attacks us with 'positive book,' we should consider destroying the attack; as the 'positive book' has some disadvantages we should avoid or modify the 'positive book').

For example, the first sentence said by Confucius in 'Book 7' is 'A transmitter is not a maker." The 'negative sentences' corresponding to this 'positive sentence' with completely opposite meanings are as follows: 'A transmitter is a maker,' 'A transmitter is a great maker,' 'A transmitter is a small maker,' 'A transmitter is a destroyer,' 'A transmitter is a corrector' and the like. Similarly, there are also many ways to structure the 'Neutrosophic sentences.' Now we only list three ways: The first way is to structure the ones that neither 'positive sentence' nor 'negative sentence,' in which the special ones are the so-called 'side sentence' (the sentence structured with side way) and 'deviation sentence' (the sentence structured with deviation way). The second way is to structure the one including partial 'positive sentence' and partial 'negative sentence' with suitable proportion; besides 5:5, the proportions may also be 6:4 or 4:6, 7:3 or 3:7, 8:2 or 2:8, 9:1 or 1:9, and so on. The third way is the combination of the first one and second one, namely the combination of positive, negative, non-positive and non-negative.

For example, corresponding to 'positive sentence,' the 'neutral sentences' are structured in the three ways as follows. 'A non-transmitter is not a maker,' 'A maker is a man who makes and makes again,' 'A side-transmitter is not a maker,' 'A deviation-transmitter is not a maker,' 'A transmitter is not only a maker but also is not a maker,' 'A man who is a maker and is not a maker, is a transmitter and is not a transmitter,' and the like.

The second characteristic of this book is that, in order to keep pace with the times, with the sights of informationization, digitization, globalization and the like, we will reconsider the The Original Analects of Confucius and present the 'The Modern Analects of Confucius.'

The third characteristic of this book is that in order to expand the application scope, as many problems as possible related to politics, military, economy, sport, science and technology, arts and literary, as well as the manner in which we get along with people, and so on will be discussed.

It needs to stress that, some people thought The Analects of Confucius only discussed the two kinds of situations which are positive and negative (masculine and feminine, yin and yang, pro and con). While in fact it was not so simple, the The Analects of Confucius also discussed three kinds of situations which are positive, negative and neutral. For example, the notion of Golden Mean is the best model.

In addition, in many cases The Analects of Confucius did not consider all three positive, negative and neutral ones.

This kind of condition is unavoidable. For example, as the people face the sea in the early sunny morning, they often say: 'The rising sun is really attractive!' But nobody will supplement again: 'On a rainy day we cannot look at the sun, and on a cloudy day, we may see the dim sun.'

However, in this book our goal is to consider all the possible situations. Therefore, for the sections of The Analects of Confucius we will take three different measures. If The Analects of Confucius only discussed the positive situation, we will supplement the negative situation and the neutral situation, and present some example; If The Analects of Confucius discussed the positive situation and negative situation, we will supplement the neutral situation, and present some example; If The Analects of Confucius already discussed the positive, negative and neutral situations, we will make the affirmative reaction and present an example.

After such expansions and supplements, The Analects of Confucius will be more perfect.

Furthermore, the thinking mode of this book may be used in many aspects. For example, besides 'Positive, Negative and Neutral Analects of Confucius,' we may also propose 'Positive, Negative and Neutral Hegel Logic,' 'Positive, Negative and Neutral Kantianism,' 'Positive, Negative and Neutral Keynes Economics,' 'Positive, Negative and Neutral Euclidean Geometry,' 'Positive, Negative and Neutral Law of Universal Gravitation,' 'Positive, Negative and Neutral Theory of Relativity,' 'Positive, Negative and Neutral Darwinism' and so on.

We hope that this book can offer a few ordinary introductory remarks so that others may offer their valuable ideas.

It should be noted that Zhao Ge, Fu Anjie and Fu Yuhua took the translation mainly referring the translation version of James Legge, sometimes they found it not suitable and modified Legge's version referring to other scholars' translations, even re-translating some sections themselves.

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Positive, Negative and Neutrosophic Book 1

Positive (Original) Chapter 1

Confucius said: “Isn't it a pleasure to study and practice what you have learned? Isn't it also delightful when friends visit from distant places? If people do not recognize me and it doesn't bother me, am I not a man of complete virtue?”

Negative Chapter 1

Negative Confucius said: “Isn't it a pleasure that after the goal is realized to give up the useless knowledge compelled to study for entering a higher school, seeking employment and so on? Isn't it also delightful when opponents visit from distant places and I believe that I will win? If people do not recognize me and I explain and introduce myself patiently and clearly, am I not a man of complete virtue?”

Commentary on Negative Chapter 1

In a Chinese middle school, every year after the terrible college entrance examination was finished, all the examinees gather at the drill ground and hold a “farewell party,” the hill of books and study materials are located at the center, then they are lit on fire Following the flame, the hurrahs and bellows fly over in the nighttime sky, and the scene has a great impact on the audience.
It is a happy matter when friends visit from distant places, so do the opponents. What do you think about it?
If people do not recognize me，I explain and introduce myself patiently and clearly, then not only is it convenient for others, but also the misunderstanding may be eliminated, meanwhile I can run the sales promotion for myself.

Neutrosophic Chapter 1

Neutrosophic Confucius said: “Isn't it a pleasure that for the things you have learned, to study and practice some of them frequently, to give up the useless knowledge in some situations, and to put others aside for the future application? Isn't it also delightful when friends, or opponents, or fans, and the like visit from distant places? If people do not recognize me and it doesn't bother me, or I explain and introduce myself patiently and clearly, or ask other people to do so,

even I can wait for others' understanding, and so on and so forth, am I not a man of complete virtue?"

Commentary on Neutrosophic Chapter 1

For the cases that things you have learned, friends visit from distant places, people do not recognize me, and the like, you should take the different measure, including the combined ones. In brief, one can only adapt to the circumstance, but cannot request the circumstance to adapt to oneself. If in any case you have to study and practice what you have learned, then you try to request the circumstance to adapt to yourself, instead of asking you to adapt to the circumstance.
Taking the college entrance examination as the example again, if you have to take the examination, you should have the positive point of view to regard it as the opportunity to take exercise, and obtain the greatest income. For instance, a Chinese engineer worked for a foreign enterprise, after the training of the college entrance examination he was able to recite and remember a great deal of data, while a foreign engineer worked together with him and was unable to achieve this level. One day this foreign engineer cried anxiously for he could not find a datum, while the Chinese engineer remembered this datum and gave it to him immediately.

Positive (Original) Chapter 2

Yu Tzu said: "There are few who have developed themselves filially and fraternally who enjoy offending their superiors. Those who do not enjoy offending superiors are never fond of rebellion. The superior man bends his attention to what is radical. That being established, all practical courses naturally grow up. Filial piety and fraternal submission! Are they not the root of all benevolent (humanity) actions?"

Negative Chapter 2

Negative Yu Tzu said: "A man who has developed himself filially and fraternally has no right and influence, it cannot guarantee that he will not enjoy offending his superiors forever. The superior man wants to work hard in minimal matters, because the minimal matters may decide his success or failure. If the parents and elder brothers become the enemy, we should treat them as the enemy, but cannot speak the 'benevolent (humanity)' again!"

Commentary on Negative Chapter 2

Before the gain of fame and fortune, Wangmang was filial and fraternal. One day his father's younger brother was ill, he served carefully and did not take off his clothes for several days. However, in A.D. 8, Wangmang overthrew the young emperor and called himself emperor, and changed the dynasty name into "New."
In October, 1959, the first Soviet astronaut was selected in the nation. The spaceship's lead designer Korylov discovered that before entering the airship, only Gagarin took off his shoes and put on his pure white socks to enter the cabin. This minimal matter decided that Gagarin finally won.

The Wolf of Zhongshan is a popular Chinese fairy tale that deals with the ingratitude of a creature after being saved. The wolf desperately flees through the forest with the hunting party in pursuit. The wolf stumbles upon a traveling scholar, Mr. Dongguo, and the wolf implores for his help. Mr. Dongguo hides the wolf in one of his books bags. When the hunters approach him, Mr. Dongguo denies any knowledge of the wolf's whereabouts. After the hunters left Mr. Dongguo let the wolf out of his bag. The wolf now asked the scholar to save his life again and said "I want to eat you!" Finally Mr. Dongguo is saved by an elderly farmer.

Neutrosophic Chapter 2

Neutrosophic Yu Tzu said: "After a man has right and influence, whether or not he will rebel, there are many different cases. For example, he will rebel, not rebel, help the rebellion secretly, and help to suppress the rebellion secretly; as well as the combination of above situations, at the beginning he did not rebel, then he helps the rebellion because he knows it will be successful. The superior man bends his attention to radical matters and minimal matters, the cooperation of radical matters and minimal matters will decide the success or failure. As for the relationship between the parents, brothers, sisters and us, there are many different cases also for dealing with them. For most cases, we should be filial and fraternal; and if they have made any mistakes, we should let them know and help them to correct them; as they become the enemy, we cannot speak the 'benevolent (humanity)' again! Moreover, it is worth praising that some parents and children are close friends. The more interesting is that in some families the roles are exchanged in certain

situations, for example the parents play the parts of the children, and the children play the parts of the parents!"

Commentary on Neutrosophic Chapter 2

In The Analects of Confucius, we cannot find the exact definition of 'benevolent (humanity),' for different cases the different descriptions will be found. In this case, we can only aim at the different situations and consider all possible situations to discuss the positive, negative and Neutrosophic 'benevolent (humanity).'

Positive (Original) Chapter 3

Confucius said: "Fine words and an insinuating appearance are seldom considered a humane person."

Negative Chapter 3

Negative Confucius said: "In special case for the purpose of goodwill, fine words and an insinuating appearance may be considered a humane person."

Commentary on Negative Chapter 3

Here is an example of "goodwill lie." The journal "Universal love," No.3, 2009 published the article entitled "Loves like mountain, the brother and sister disguise as the husband and wife for 22 years to foster the daughters" written by Beiyan. It talks about how a brother and sister are married respectively when they are in their twenties, soon the brother's family has a daughter, so does the sister. Unexpectedly, as the two families go to travel together, a traffic accident happens, the brother loses his wife, and the sister loses her husband. One week later, the brother and sister consider their future arrangement with a sorrowful mood. In order to give the two immature girls a complete family, the brother and sister decide to disguise as the husband and wife, and lead the two girls to make a living in another city. Twenty-two years later, the two girls graduate from university and find satisfying jobs, and then the brother and sister tell them the truth.

Neutrosophic Chapter 3

Neutrosophic Confucius said: "For 'honeyed words, puts on airs ,' we must make the concrete analyses. There may be the open-armed, well-meaning, compelled, and so on, as well as the combination of different situations."

Commentary on Neutrosophic Chapter 3

Cao Cao（155—220），was good at "honeyed words, puts on airs." In the case to walk a long distance, Cao Cao deceived the thirsty soldiers by telling them that there would be many tart fruits as straight ahead, and the soldiers were no longer thirsty; that may be considered as the "benevolence." When he hijacked the emperor to order the feudal lords, he was not the "benevolence." Therefore, sometimes Cao Cao was "benevolence," while sometimes he was not.

Positive (Original) Chapter 4

Tseng Tzu said: "I daily examine myself on three points: in doing things for others, have I been faithful? In my intercourse with friends, have I been trustworthy? Whether or not I may have mastered and practiced the instructions of my teacher?"

Negative Chapter 4

Negative Tseng Tzu said: "When the time is insufficient, I cannot engage in introspection myself. Moreover, the introspection points may be greater than three."

Commentary on Negative Chapter 4

When the strategist directs the fight, he cannot always eat well and sleep soundly for many times, perhaps he does not have the time to engage in introspection for so many points.

Neutrosophic Chapter 4

Neutrosophic Tseng Tzu said: "Regarding the introspection's content and number, it needs to process neatly. If the time is enough, the introspection may be engaged in many times; if the time is not enough, the introspection may not be engaged in; for other situations the introspection may be engaged in moderately at different times. In addition, besides the introspection, many other matters also need to

do."

Commentary on Neutrosophic Chapter 4

Mao Zedong said: "To learn the lesson, carry forward the success, and correct the mistake, in order to help the next fight." These words are worth taking as a model.

Positive (Original) Chapter 5

Confucius said: "To rule a country of a thousand chariots, there must be reverent attention to business, and sincerity; economy in expenditure, and love the people; and the employment of the people in the right seasons."

Negative Chapter 5

Negative Confucius said: "When doing many things, it is not enough that there must be reverent attention to business, and the like."

Commentary on Negative Chapter 5

In the times of Confucius, people could not think about the application of the Internet.

Neutrosophic Chapter 5

Neutrosophic Confucius said: "When dealing with various matters, we should take differential treatment according to the different situations. For example, in even the most overwhelming situations, we must handle matters earnestly; but when the situation is not clear, we may wait and drift temporarily; as it does not have the good means for a while, we may feel the stone to cross river."

Commentary on Neutrosophic Chapter 5

When the opportunity is not mature, it needs patient waiting. For example, as Newton calculated the gravity between the Earth and the moon, he did not know the accurate data, he had to put down this work, after 13 years, and when the accurate data were given, Newton made a fresh start.

Positive (Original) Chapter 6

Confucius said: "A young man, when at home, should be filial, and be respectful to elders outside his home. He should be earnest and truthful, loving all, his words and deeds should be cautious, but become intimate with humaneness. After doing this, if he has energy to spare, he can study literature and the arts."

Negative Chapter 6

Negative Confucius said: "Today, a young man, after studying, working and getting married, cannot be filial like the ancient people; and it is not enough to be respectful to elders outside his home, he should have some good interpersonal relationship. Of course to be cautious to words and deeds is important, but he also should be able to introduce himself initiatively in some situation. After doing this, if he has energy to spare, he can consider how to work well and promote himself."

Commentary on Negative Chapter 6

The interpersonal relationship is very important. The Standford Research Center once made a shocking report of investigation and drew the conclusion: For the money gained by a person, only 12.5% comes from knowledge, and tue other 87.5% comes from relations.

Neutrosophic Chapter 6

Neutrosophic Confucius said: "Along with the progress of society, not only young men should think of their parents' material life, but they must also care about their parents' spiritual life. At the same time, they must provide for the aged. When the young people are away from home, besides the good personal connection relations, they must respect and love their teachers and superiors, and pay much more attention to their health. Their words and deeds should be brave and modest; they should not only set up a lofty goal, but also do the routine work steadfastly. Similar cases are numerous. After doing these, if they have energy to spare, they can consider how to work well, promote themselves, and give attention to their family and enterprise at the same time."

Commentary on Neutrosophic Chapter 6

Both in works and in the family life, Zhou Enlai was the model

without exception. Zhou Enlai and Deng Yingchao's marriage was based on the same belief and the same ideal, and their marriage was perfect and happy. The mutual love and respect of the husband and wife was touching. Zhou Enlai did not have the children, while to his relative and younger generation, he proposed the stricter request. Premier Zhou formulated ten family rules to the relative, such as, the younger generation cannot throw down work to visit; all the visiting relatives lived in the boarding house; and so on. He never received a gift. Zhou Enlai was the excellent people's public servant with selfless and dauntless, faith, highly effective, probity, honest, industrious, and the like; he really lived up to building a party for the public interests and exercising governance for the people. He was the premier clean hard worder; he always did his best until the last day of his life. He was the busiest person and the man who did the most works. He wholeheartedly worked like a horse night and day for the national prosperity and for people's happiness. Deng Xiaoping said that in all his born days Premier Zhou's one day-long operating time always surpassed 12 hours, sometimes above 16 hours. The overseas Chinese called him "the steel person" to be not aware of tire, and the foreigners called him the "all-weather" premier. He was regarded as being full of youthful spirit, as well as being an uplifting, unselfish, and unprecedented representative of the new China.

Certainly Zhou Enlai was also a human instead of a god. In his life he also had faults, and made some mistakes. But he was openhearted, practiced good self-discipline, dared the self-criticism to his shortcoming, and he was initiative to undertake the responsibility, and never cover up his errors.

Positive (Original) Chapter 7

Tzu Hsia said: "If a man withdraws his mind from the love of beauty, and applies it as sincerely to the love of the virtuous; if, exerts his utmost in serving his parent; if, in serving his prince, he can devote his life; if, in his intercourse with his friends, his words are sincere: although men say that he has not learned, I will certainly say that he has."

Negative Chapter 7

Negative Tzu Hsia said: "If you can treat the worthy as the love of delicious food, exert your utmost in serving the society, devote your whole self in serving the people, and be honest in speech when

dealing with your opponents, then even if you say you are not very capable, I would say that you are definitely very capable."

Neutrosophic Chapter 7

Neutrosophic Tzu Hsia said: "If you can treat the worthy as the love of beauty, delicious food and like a luxury house; exert your utmost in serving the society and your parents; devote your whole self in serving the people, the grand career and the spiritual ideal; and be honest in speech when dealing with your friends and opponents. Then even if you say you have not learned and are not very capable, I would say that you have learned and are definitely very capable."

Commentary on Neutrosophic Chapter 7

As a counter-example, we may point out Napoleon's one false step in Waterloo. As everyone knows, the French spared no efforts to pursue the good food and romantic stories. But Napoleon could not actually invite the excellent generals by this manner, this was also one of the substantial clauses that caused him to be defeated. In fact, Napoleon appointed one group of mediocre generals in the Battle of Waterloo. Why? Some excellent generals did not like to fight for Napoleon. The problem was that Napoleon had not gotten off his high horse to invite these veterans. Otherwise, as the man ruled the country, Napoleon certainly had the means to ask them to become the commanders.

Positive (Original) Chapter 8

Confucius said: "If the superior man is not serious, then he will not call forth any veneration, and his learning will not be solid. He should hold faithfulness and sincerity as first principles. He has no friends who are not equal to himself. When he has faults, he does not fear correcting them."

Negative Chapter 8

Negative Confucius said: "If the superior man cannot lead his men in an act, then he will not call forth any veneration, and his act will not be solid. He should hold wisdom and be brave as first principles. He also should have friends who are not equal to himself. When he has achievements, he does not fear sharing them with others."

Neutrosophic Chapter 8

Neutrosophic Confucius said: "If the superior man is not serious, nor leads his men in an act, then he will not call forth any veneration, and his learning and act will not be solid. He should hold faithfulness and sincerity, as well as wisdom and bravery as first principles. He should also have friends who are equal, not equal to himself, and greater than himself. When he has faults, does not fear to correct them; when he has achievements and happy things, does not fear to share with others."

Positive (Original) Chapter 9

Tseng Tzu said: "Conduct careful attention to perform the funeral rites to parents and let not sacrifices to remote ancestors be forgotten, then the virtue of the people will resume its proper excellence."

Negative Chapter 9

Negative Tseng Tzu said: "Praise the honest behaviors and criticize the evil behaviors, then the virtue of the people will resume its proper excellence."

Neutrosophic Chapter 9

Neutrosophic Tseng Tzu said: "Not only praise the honest behaviors and criticize the evil behaviors, but also pay careful attention when performing the funeral rites for parents and do not let ancestors be forgotten, then the virtue of the people will resume its proper excellence."

Positive (Original) Chapter 10

Tzu Ch'in asked Tzu Kung: "When our master (Confucius) arrives in any country, he invariably finds out everything about its government. Does he seek this information? Or is it given to him?" Tzu Kung said "Our master gets it by being temperate, kind, courteous, restrained and magnanimous. His way of getting information is quite different from that of other men."

Negative Chapter 10

Negative Tzu Ch'in asked Negative Tzu Kung: "As our master arrives in any place of the world, he always finds out everything

about its situation of the people. How does he get this information?" Negative Tzu Kung said; "Our master gets it by broad information networking. His way of getting information is special."

Neutrosophic Chapter 10

Neutrosophic Tzu Ch'in asked Neutrosophic Tzu Kung: "As our master arrives in any place of the world, he always finds out everything about the government and the people. How does he get this information?" Neutrosophic Tzu Kung said: "Our master gets it by his virtue and the broad information network. His way of getting information is special and/or ordinary."

Commentary on Neutrosophic Chapter 10

The Internet began in 1969, and obtained rapid development in the 1970s. The Internet is global, and belongs to the people of all countries. The Internet's structure is the distributed network. Therefore, in the area of science and technology, the Internet does not have the question of central control absolutely. That is, it is impossible to control the Internet by some country or some special interest group through technological means. On the other hand, it is also impossible to blank off the Internet. Only now, have we been able to realize that "A scholar does not go-off truly, and does not know everything of the world."

Positive (Original) Chapter 11

Confucius said: "When your father is alive, observe his will. When your father is dead observe his former actions. If, for a long time you do not change from the ways of your father, you can be called filial."

Negative Chapter 11

Negative Confucius said: "When your father and mother are alive, obtain the instruction from them. When your father and mother are dead, you should recall their voice and smiling faces frequently. If you can carry forward the reasonable part of their words and deeds, you can be called filial."

Neutrosophic Chapter 11

Neutrosophic Confucius said: "When your father and mother are

alive, observe their ideal, and words and deeds, and obtain instructions from them. When your father and mother are dead, you should recall their voice and smiling faces, and their noble moral characters frequently. If for a long time, you do not change from the ways of them, and you can carry forward the reasonable part of their words and deeds, you can be called filial."

Commentary on Neutrosophic Chapter 11

Fathers and mothers are children's initial teachers, and they give them the deepest impression. In "Recollection on my mother," Commander-in-Chief Zhu De wrote: "I should thank my mother, she taught me the experience to overcome the difficulty. I had to fully taste the hardship in my poor family, this caused me to never be frightened by any difficulty in more than 30 years of military life and revolutionary life. My mother also gave me a strong body, and an industrious custom, these gifts allow me to never be tired."

Positive (Original) Chapter 12

Yu Tzu said: "As for the action of amenity, the harmonious is valuable. This is what the ancient kings did so well; and in things small and great we follow them. Yet it is not to be observed in all cases, if you understand flexibility and use it, but don't structure yourself with propriety, things won't go well."

Negative Chapter 12

Negative Yu Tzu said: "As for the action of amenity, to respect the other side is valuable.

Commentary on Negative Chapter 12

If one cannot respect the other side it is a big mistake. In Chinese ancient times, when Yan Ying visited the Chu country as an emissary, the king of Chu arranged the short Yan Ying and entered the capital through a small door, of course it was one kind of insult. Not coming individually, but in pairs, at the beginning of 2010, as an Israeli dignitary of the Ministry of Foreign met with Turkish ambassador, the ambassador seated on the short sofa that is lower than the dignitary's chair unexpectedly, thus incurred the flog of the Turkish President.

Neutrosophic Chapter 12

Neutrosophic Yu Tzu said: “As for the action of amenity, to respect both sides and take the harmonious side is valuable.

Commentary on Neutrosophic Chapter 12

Premier Zhou Enlai paid great attention to etiquette's function in external affairs. He often educated the cadres to treat the great country and the small country equally. Premier Zhou respected the small and weak country in many cases. In the early-1960s, Prince Sihanouk lets his 3 sons study in China. Premier Zhou and Madame Deng Yingchao not only made the exhaustive arrangement in various aspects, but also acted as guardians of the 3 princes.

In January, 1972, President Nixon's Deputy Assistant for National Security, Haig and others (including White House spokesman Zeigler), came to China to make some technical arrangements. Zeigler proposed that Nixon visit China, the accompanying large quantities of reporters would broadcast everything on the television, picture, and via satellite and so on; he asked the Chinese government to give the convenience. Regarding this, Xiong Xianghui made the report to Premier Zhou. Premier Zhou said that if he told Zeigler, in principle the Chinese government would agree to the requirements that the American side proposed. We do not have the communications satellite now, we may ask him to help us to rent one, in retransmission technology and we may also ask the Americans to assist. Regarding this, Zeigler indicated that he had not rented the communications satellite, but the expected rent would certainly be very expensive, Nixon would visit China for 8 days, and the 8 day-long rent might be as much as one million US dollars. The Chinese government would not need to spend the rent because the US government already prepared the communications satellite which could be used for American reporters. It would request the Chinese side to construct the ground stations in Beijing, Shanghai and Hangzhou and the expense would be paid by the American side. Xiong Xianghui said that the Chinese government would pay the expense to construct the ground station, s long as the American side was giving technical assistance. As for whether or not to rent the communications satellite, we would make the consideration again. Xiong Xianghui reported to Premier Zhou that the American government already made the preparations, and he did not need to spend as much money on the communications satellite for American

reporters.

Premier Zhou criticized immediately that this was not the problem. You tell Zeigler to be responsible for the Chinese government and rent a communications satellite, the rented time is from the Beijing standard time 1:00 am February 21, 1972 to 24:00 February 28. Second, in the rent period, this satellite's property rights will belong to the Chinese government, the American side may apply the right of use, the Chinese government will give the agreement beforehand, and the Chinese government will collect user fees. Third, the rental fee and the working cost must be reasonable, as for actual amount, Zeigler may propose it. Xiong Xianghui told Zeigler according to Premier Zhou's three instructions, he was very surprised and said, after thinking for a moment, that this was the first time he had met such a negotiation match. I completely accept the first two means which the Chinese government proposed. Please feel relieved that the rental fee is certainly very reasonable. I cannot propose the actual amount now, but I may conceive that these two expenses will be "equal." I admire your astuteness very much, I admire that you pay attention to maintain the dignity of the People's Republic of China everywhere. I will report this deep impression to President Nixon, and tell my colleagues, relatives and friends. I must say frankly that now I agree with Dr. Kissinger's view completely: Premier Zhou Enlai is a very rare, admirable, and great statesman and diplomat in the world.

Positive (Original) Chapter 13

Yu Tzu said: "When your own promise is made according to morality and justice, it can be realized. When respect is shown according to what is proper, you keep far from shame and disgrace. If you depend on the person to be intimate with, you may have the credible backer."

Negative Chapter 13

Negative Yu Tzu said: "When your own promise is made according to the benefit of both sides, it can be realized. When respect is shown with the manner of neither humble nor pert, you keep far from shame and disgrace. If you depend on the credible person, you may have the credible backer."

Neutrosophic Chapter 13

Neutrosophic Yu Tzu said: "When your own promise is made according to the benefit of both sides, and the morality and justice can be realized with double assurance. When respect is shown according to what is proper, and with the manner of neither humble nor pert, you keep far from shame and disgrace. If you depend on the credible person, including the person to be intimate with, the capable person, the acquainted person, the wise person and the like, you may have the credible backer; in which the most important may be the capable person."

Commentary on Neutrosophic Chapter 13

"No permanent enemies, no permanent friends, only permanent interests." This is the British Prime Minister Churchill's famous saying in World War II. Therefore, if the promise does not serve the bilateral benefit, it is impossible to be realized. If one side benefits merely, sometimes it is also difficult to be realized. There is a saying about a story during Chinese ancient times: Liu Bei borrows Jingzhou City, but he never tried to give back. Here Liu Bei thought he was clever, but really stupid. Not only does he not conform to morality and justice, moreover Jingzhou City is lost finally, in addition the famous general Guan Yu is killed and a large number of troops are wiped out.

The reliable person may not be the one to be intimate with. For example, Stalin let Zhukov hold the post of his assistant, the reason for this was not that Zhukov had a close relationship with Stalin. Just the opposite, Zhukov once publicly opposed Stalin's erroneous decisions and was dismissed. But, Zhukov had the remarkable military ability and became Stalin's reliable assistant.

Positive (Original) Chapter 14

Confucius said: "When the superior man eats he does not try to stuff himself; in his dwelling place he does not seek the appliances of ease; he is diligent in his work; and careful in speech; he frequents the company of men of principle that he may be rectified; such a person may be said indeed to love to learn."

Negative Chapter 14

Negative Confucius said: "When the superior man eats he wants a strong body and to keep healthy; in his dwelling place he seeks the appliances of saving energy and protecting the environment; he is responsible and earnest in his work; he is practical and realistic in speech; if necessary, taking the diagnosis and treat, as well as the psychological consultation in the hospital; such a person may be said indeed to keep healthy of body and mind."

Neutrosophic Chapter 14

Neutrosophic Confucius said: "When the superior man eats, not only does he not try to stuff himself, but he also wants a strong body and to keep healthy (including eating more vegetables and eating less meat, and moderately eating some special food and beverages for health protection); in his dwelling place, he does not seek the appliances of ease, but seeks the appliances of saving energy and protecting the environment; he is diligent, responsible and earnest in his work; and he is careful, practical and realistic in speech; he frequents the company of men of principle that he may be rectified, and often talks with other people, if necessary, taking the diagnosis and treat, as well as the psychological consultation in the hospital; such a person not only loves to learn but wants to keep healthy of body and mind."

Commentary on Neutrosophic Chapter 14

The modern people have already basically solved the problems of dressing warmly and eating their fill, therefore the main questions are to improve the quality of life, and leave behind an ideal homestead for the posterities.

Positive (Original) Chapter 15

Tzu Kung asked: "What do you pronounce concerning a poor man who doesn't grovel, and a rich man who isn't proud?"
Confucius said: "They are good, but not as good as a poor man who is satisfied and a rich man who loves the rules of propriety."
Tzu Kung said: "The Book of Odes says: 'Like cutting and then filing, and grinding and then polishing the bone, horn, ivory and jade,' the meaning is the same, I apprehend, as that which you have just expressed."
Confucius said: "Ah, Tzu Kung, now I can begin to discuss the Book of Odes with you. I give you a hint and you get the whole point."

Negative Chapter 15

Negative Tzu Kung asked: "What do you think of a poor man who doesn't self-abasement, and a meritorious man who isn't proud?" Negative Confucius said: “They are good, but not as good as an ordinary person who is concerned about his country and a meritorious man who loves the rules of propriety.”

Neutrosophic Chapter 15

Neutrosophic Confucius said: “Ah, Neutrosophic Tzu Kung, not only now can I begin to discuss the Book of Odes with you, but also I should learn from you how to realize the Book of Odes. Besides I give you a hint and you get the whole point, you already surpass me in some aspect.”

Commentary on Neutrosophic Chapter 15

There is a Chinese saying: “In the Yangtze River, the behind wave pushes the front one, in the world the new person wins the old one.” The teacher should encourage his students to surpass himself.

Positive (Original) Chapter 16

Confucius said: "I am not bothered that I am unknown. I am bothered when I do not know others."

Negative Chapter 16

Negative Confucius said: "I am bothered when I do not know myself."

Commentary on Negative Chapter 16

It is a good thing for one to be able to have a proper appraisal off oneself. If you do not know yourself, you cannot surpass yourself.

Neutrosophic Chapter 16

Neutrosophic Confucius said: "I am not bothered that I am unknown. I am bothered when I do not know others and do not know myself."

Commentary on Neutrosophic Chapter 16

The Chinese ancient famous strategist Sun Tzu said: “Know the enemy and know yourself; in a hundred battles, you will never be defeated.”

Positive, Negative and Neutrosophic Book 2

Positive (Original) Chapter 1

Confucius said: “He who exercises government by means of his virtue will be like the North Star, which keeps its place and all the stars around it.”

Negative Chapter 1

Negative Confucius said: “It is also important to manage state affairs according to law.”

Neutrosophic Chapter 1

Neutrosophic Confucius said: “To combine ‘run state affairs according to virtue’ with ‘manage state affairs according to law,’ you will be like the North Star. It just stays in its place while all the other stars turn towards it.”

Commentary on Neutrosophic Chapter 1

The relationship between “run state affairs according to virtue” and “manage state affairs according to law” is dialectical. To a country's government, both supplement each other, and are indispensable.

Positive (Original) Chapter 2

Confucius said: “The 300 verses of the Book of Odes can be summed up in one sentence: 'Having no depraved thoughts.’ ”

Negative Chapter 2

Negative Confucius said: “Some of the 300 verses of the Book of Odes cannot be summed up in one sentence: 'Having no depraved thoughts.’ ”

Commentary on Negative Chapter 2

In the Book of Odes, partial contents expose the ugly acts of several seigneur countries' ruthless taxes and the like, reflect the people's painful life, and express their disaffection and the revolt mood. Looking from ruling class's viewpoint, these obviously do not belong to "Having no depraved thoughts."

Neutrosophic Chapter 2

Neutrosophic Confucius said: "In the Book of Odes, partial contents can be summed up in one sentence: 'Having no depraved thoughts,' partial contents cannot be summed up in one sentence: 'Having depraved thoughts,' and others are the neutrality between the above two cases."

Commentary on Neutrosophic Chapter 2

The Book of Odes was the glary beginning of Chinese literature, it displayed the various real lives of that time from many aspects, and reflected each social stratum people's laughter, anger, sorrow and happiness. Such being the case, it inevitably had various contents including positive, negative, neutral (neutrosophic) and the like. It should be noted that in the Book of Odes, some neutral (neutrosophic) contents or elements are insufficient obviously. For example, to compare with the same time's foreign literatures, the fantasized contents were lack.

Positive (Original) Chapter 3

Confucius said: "If the people be led by laws, and restricted by punishments, they will try to avoid crime, but have no sense of shame. If you govern them by means of virtue and control them with propriety, they will gain their own sense of shame, and thus correct themselves."

Negative Chapter 3

Negative Confucius said: "Using the guideline and policy to support and encourage innovation, the numerous innovative achievements will appear. A country, only when it has the innovative spirit and the innovative achievement, can walk in the front row of the world.

Neutrosophic Chapter 3

Table tennis (Ping-Pong) is the national game in China, when speaking of this topic, Neutrosophic Confucius said: "If the Chinese national game wants to be prosperous for a long time, to combine innovation with non-innovation is needed. Of course, the innovation is very important; while the 'non-innovation' should not be forgotten. For example, the correct method and excellent tradition should be continued to insist, and not changed in a hurry."

Commentary on Neutrosophic Chapter 3

For the Chinese table tennis (Ping-Pong) athletes, they should be careful, especially in the future, in order to avoid table tennis becoming the country's only game. In other words, although the Chinese athletes should innovate inceasingly in the area of skill, they cannot innovate in the aspect of achievements, i.e., they cannot progress from winning all the gold medals to all the gold, silver and bronze medals. Just like Cai Zhenhua, deputy director general of the General Administration of Sports, said before the 50th World Table Tennis Championship held in Yokohama that, our purpose is not to win all the gold medals, but shouldering important tasks to promote the balanced development of the world table tennis movement with the posture of a great country of table tennis.

Positive (Original) Chapter 4

Confucius said: "At fifteen my heart was set on learning; at thirty I stood firm; at forty I had no more doubts; at fifty I knew the mandate of heaven; at sixty my ear was an obedient organ for the reception of truth; at seventy I could follow my heart's desire without transgressing the norm."

Negative Chapter 4

Negative Confucius pointed out a military commander's example and said: "During boyhood, Xu Shiyou once studied martial arts in the Shaolin Temple. In 1920 entered Beiyang warlord's army of Wu Peifu branch. Afterward joined the Communist Party of China, in 1936 was promoted to the Fourth Red Army's army commander. In 1938, was appointed as the deputy brigade commander, 386th brigade, 129th division of the Eighth Route Army; in the War of Resistance Against Japan (1937-1945) he was responsible for leading the east

Shandong (the Jiaodong area) Regular forces and armed working team. In the War of Liberation (1945-1949) he led and directed many famous campaigns, such as the Laiwu campaign, Menglianggu campaign, Jiaodong defended war, and Jinan campaign in 1947. After the founding of the People's Republic of China in 1949, he was appointed as the assistant commander, commander of the Shandong military region; the commander of the 3rd corps, and the Chinese People's Volunteers. In 1955 he was awarded the military rank of admiral. Later he was successively appointed as the commander of the Nanjing Military Region, the vice-minister of the Department of Defense concurrently the commander of the Nanjing Military Region, the commander of the Guangzhou Military Region, the member of the Political Bureau of the Central Committee of the Communist Party of China, the member of the standing committee of the Military Commission of the Central Committee of the Chinese Communist Party, and the vice-director of the Advisory Committee of the Central Committee of the Communist Party of China."

Neutrosophic Chapter 4

Neutrosophic Confucius said: "The bookman has the bookman's characteristic and superiority, so does the military commander; if combining the bookman with the military commander, it is unusual."

Commentary on Neutrosophic Chapter 4

Mao Zedong once said to Xu Shiyou: "I know your life, and I like your character. I was told that the bookman and the military commander seized state power. My name is Mao Zedong and I am a bookman, without a military commander like you, a palm of the hand cannot clap."

Positive (Original) Chapter 5

Meng I Tzu asked what filial piety was. Confucius said: "It is not being disobedient."
Later, as Fan Chih was driving him, Confucius told Fan Chih, "Meng Sun asked me about the meaning of filial piety, and I told him 'not being disobedient.' "
Fan Chih said, "What did you mean?"
Confucius said: "When your parents are alive, serve them with propriety; when they die, bury them with propriety, and then they should be sacrificed according to propriety, worship them with

propriety."

Negative Chapter 5

Meng I Tzu asked what filial piety was. Negative Confucius said: "It is to regard your parents and the elders at heart." Later, as Fan Chih was driving him, Negative Confucius told Fan Chih, "Meng Sun asked me about the meaning of filial piety, and I told him 'to regard your parents and the elders at heart.'" Fan Chih said, "What did you mean?" Negative Confucius said: "When your parents are alive, you should regard their material life and spiritual life at heart; when they die, you should carry forward theirs moral excellence."

Neutrosophic Chapter 5

Meng I Tzu asked what filial piety was. Neutrosophic Confucius said: "To combine what Confucius said about filial piety with what Negative Confucius said about filial piety; i.e., it is not being disobedient, and to regard your parents and the elders at heart." Later, as Fan Chih was driving him, Neutrosophic Confucius told Fan Chih, "Meng Sun asked me about the meaning of filial piety, and I told him 'To combine what Confucius said about filial piety with what Negative Confucius said about filial piety.' " Fan Chih said, "What did you mean?" Neutrosophic Confucius said: "Also to combine what Confucius said with what Negative Confucius said; i.e., when your parents are alive, you should serve them with propriety, and regard their material life and spiritual life at heart; when they die, bury them with propriety, and then they should be sacrificed according to propriety, and you should carry forward theirs moral excellence."

Positive (Original) Chapter 6

Meng Wu Po asked about the meaning of filial piety. Confucius said, "To worry about the illness of your parents."

Negative Chapter 6

Meng Wu Po asked about the meaning of filial piety. Negative Confucius said, "To avoid the loneliness of your parents."

Neutrosophic Chapter 6

Meng Wu Po asked about the meaning of filial piety. Neutrosophic Confucius said, “To combine what Confucius said with what Negative Confucius said.”

Positive (Original) Chapter 7

Tzu Yû asked about the meaning of filial piety. Confucius said, “Today filial piety means being able to feed your parents only. But everyone can feed horses and dogs also. Without respect at heart, what's the difference?”

Negative Chapter 7

Tzu Yû asked about the meaning of filial piety. Negative Confucius said, “Today filial piety means being able to accompany your parents only. But everyone can accompany horses and dogs also. Without respect at heart, what's the difference?”

Neutrosophic Chapter 7

Tzu Yû asked about the meaning of filial piety. Neutrosophic Confucius said, “To combine what Confucius said with what Negative Confucius said.”

Positive (Original) Chapter 8

Tzu Hsia asked about filial piety. Confucius said, “The difficulty is with a kind and pleasant countenance. You should not understand 'filial' to mean merely the young doing physical tasks for their parents, or giving them food and wine when it is available.”

Negative Chapter 8

Tzu Hsia asked about filial piety. Negative Confucius said, “The difficulty is not treating parents like children. If, when their elders have any troublesome affairs, the young take the toil of them, and if, when the young have wine and food, they set them before their elders, is THIS to be considered filial piety?”

Neutrosophic Chapter 8

Tzu Hsia asked about the meaning of filial piety. Neutrosophic Confucius said, “To combine what Confucius said with what Negative

Confucius said."

Commentary on Neutrosophic Chapter 8

One of the most important things is to help your parents to keep pace with the onward march of times. For example, teaching them how to use the Internet and the like.

Positive (Original) Chapter 9

Confucius said: "I can talk with Hui for a whole day without him differing with me in any way— as if he is stupid. But when he goes back and I observe his own study, it is quite clear that he is not stupid."

Negative Chapter 9

Negative Confucius said: "I have talked with Negative Hui for a whole day, and he utilized all the opportunities to make any objection to anything I said; as if he were imprudent. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Obviously he is not imprudent."

Commentary on Negative Chapter 9

In the past, the Chinese students abroad were a silent group in classrooms and seminars. The foreigner cracked a joke and the Chinese students liked that they did not exist. Now the situation has changed, some Chinese students use all opportunities to entangle teachers to ask questions; sometimes their courage is even better than the foreign students.

Neutrosophic Chapter 9

Neutrosophic Confucius said: "I have talked with Neutrosophic Hui for a whole day, sometimes he never said any words like a stupid man; sometimes he utilized all the opportunities to make any objection to anything I said, as if he were imprudent; sometimes he was located at the medium like an ordinary person. He has retired, and I have examined his conduct when away from me, and found him able to illustrate my teachings. Obviously he is not imprudent, not stupid, and not ordinary; he may be a great man."

Commentary on Neutrosophic Chapter 9

At the classroom and the seminar, when and how to ask the questions, is a problem which takes a lot of learning. Only the questions are neither more nor less, then you can obtain teacher's favorable impression, gain the greatest income, and not waste time and energy.

Positive (Original) Chapter 10

Confucius said: "See what a man does, and review his motives, thus how can a man conceal his character? What man's character can be concealed?"

Negative Chapter 10

Negative Confucius said: "See what a man does many times, and review his motives many times, you may not know his character."

Neutrosophic Chapter 10

Neutrosophic Confucius said: "A man's character, may be known easily or difficultly, and cannot be known at all."

Commentary on Neutrosophic Chapter 10

A man may be an ordinary person, a foxy person, a spy, and the like.

Positive (Original) Chapter 11

Confucius said: "Reviewing what you have learned and getting the new experience and new discovery, you are fit to be a teacher."

Negative Chapter 11

Negative Confucius said: "Learning the new knowledge and getting the new experience and new discovery further, you are fit to be a teacher."

Commentary on Negative Chapter 11

In the times of knowledge explosion, studying the new knowledge is more important than reviewing the old knowledge.

Neutrosophic Chapter 11

Neutrosophic Confucius said: “In the times of knowledge explosion, as studying the new knowledge, also remembering to review the old knowledge, and getting the new experience and new discovery further, then you may be the teacher of others.”

Commentary on Neutrosophic Chapter 11

In the times of knowledge explosion, partial old knowledge will be out of season quickly, but some old knowledge will be valid still. Therefore, combining the new one with the old one, can lead to a bigger success.

Positive (Original) Chapter 12

Confucius said: “The superior man is not a utensil having the definite purpose.”

Negative Chapter 12

Negative Confucius said: “A superior man is a utensil having the definite purpose.”

Neutrosophic Chapter 12

Neutrosophic Confucius said: “A superior man is a utensil having the definite purpose, and some superior man is not a utensil having the definite purpose. A superior man does many things well in several years, but a superior man does one thing well only in several years.”

Commentary on Neutrosophic Chapter 12

Some scientist wins one Nobel Prize, some scientist wins two Nobel Prizes.

Positive (Original) Chapter 13

Tzu Kung asked about the character of the superior man. Confucius said, “For the words you want to say, you should act before you speak.”

Negative Chapter 13

Tzu Kung asked about the character of the superior man. Negative Confucius said, "For the words you want to say, you should speak before your action."

Neutrosophic Chapter 13

Tzu Kung asked about the character of the superior man. Neutrosophic Confucius said, "For the words you want to say and the things you want to do, you should take different measures in different situations. Sometimes you should speak before your action, sometimes you should act before you speak, sometimes you should speak and act at the same time, sometimes you should speak more and act less, sometimes you should speak less and act more."

Positive (Original) Chapter 14

Confucius said: "The superior man likes to unite with others, the inferior man likes to clique with others."

Negative Chapter 14

Negative Confucius said: "The superior man likes to disintegrate the enemy instead of clique with the enemy, the inferior man likes to clique with the enemy instead of disintegrate the enemy."

Neutrosophic Chapter 14

Neutrosophic Confucius said: "The superior man likes to unite with others, and disintegrate the enemy instead of clique with the enemy; the inferior man likes to clique with others, including clique with the enemy instead of disintegrate the enemy. In addition, the superior man also has other uncommon characters; for example, he never quarrels with the ox."

Positive (Original) Chapter 15

Confucius said: "Learning without thought is labor lost; thought without learning is dangerous."

Negative Chapter 15

Negative Confucius said: "To work hard and not think is a waste; to

think and not work hard is dangerous."

Neutrosophic Chapter 15

Neutrosophic Confucius said: "To learn, think and work hard will not be a waste; working hard but also discarding the fanciness will not be dangerous."

Positive (Original) Chapter 16

Confucius said: "To criticize these incorrect opinions, the disaster may be eliminated."

Negative Chapter 16

Negative Confucius said: "To publicize these correct opinions, the disaster may be eliminated."

Neutrosophic Chapter 16

Neutrosophic Confucius said: "To criticize these incorrect opinions, publicize these correct ones, as well as adopt some suitable actions, the disaster may be eliminated."

Positive (Original) Chapter 17

Confucius said: "Yu, shall I teach you about aware and unaware? What you know, you know, what you don't know, you don't know. This is wisdom."

Negative Chapter 17

Negative Confucius said: "Yu, what you know, sometimes you do not know indeed; what you don't know, sometimes you know really. This is wisdom."

Neutrosophic Chapter 17

Neutrosophic Confucius said: "Yu, shall I teach you about aware and unaware? You should consider all the possible situations. What you know, sometimes you know indeed, sometimes you do not know really, sometimes you are a socialist. So does what you don't know. This is wisdom."

Commentary on Neutrosophic Chapter 17

In ancient Greece, the geocentric theory proposed by Ptolemaeus was recognized by all the people. But in fact, his theory was wrong and he did not know solar system's real situation. Whereas, as Copernicus proposed heliocentric theory, nearly all the people thought that he was wrong, but it was Copernicus that was correct.

Positive (Original) Chapter 18

Tzu Chang was studying to get an upgrade in his civil service rank. Confucius said, "Listen widely and put aside the points of which you stand in doubt, while you speak cautiously at the same time of the others, thus you will afford few occasions for blame. See much and put aside the things which seem perilous, while you are cautious at the same time in carrying the others into practice; then you will have few occasions for repentance. When one gives few occasions for blame in his words, and few occasions for repentance in his conduct, he is in the way to upgrade."

Negative Chapter 18

Negative Tzu Chang was studying to get an upgrade in his civil service rank. Negative Confucius said, "Hear less, for the idle talk and the false news, listen less; even if you have to listen, do not disseminate them, thus you can work with great devotion. See less the vulgar and pessimistic things, thus you may have the optimistic and upward spirit. Both works with great devotion, and have the optimistic and upward spirit, 'upgrading' consists in this."

Neutrosophic Chapter 18

Neutrosophic Tzu Chang was studying to get an upgrade in his civil service rank. Neutrosophic Confucius said, "Realize the upgrade may have various means. Summing it up is nothing but the positive, negative and neutral (Neutrosophic) means. For example, do well the personal connection relations, obtain the higher authority's affirmation, and learn more and enhance your ability at the same time. Thus getting the official position and salary is not difficult. Moreover, if the promotion is hopeless, you should quit as soon as possible, and seek the development in other aspects."

Commentary on Neutrosophic Chapter 18

Getting the official position and salary is not the unique aim of a happy life.

Positive (Original) Chapter 19

The Duke of Ai asked: "How can I make the people obey me?" Confucius replied: "Advance the upright and set aside the crooked, and the people will obey you. Advance the crooked and set aside the upright, and the people will not obey you."

Negative Chapter 19

The Negative Duke of Ai asked: "What should be done in order to make the people submit?" Negative Confucius replied: "Advance the capable and set aside the incapable, then the people will submit. Advance the incapable and set aside the capable, then the people will not submit."

Commentary on Negative Chapter 19

Some people refuse to advance the capable man or woman, because he is afraid the capable will exceed himself.

Neutrosophic Chapter 19

The Neutrosophic Duke of Ai asked: "How can I make the people obey me?" Neutrosophic Confucius replied: "At the same time of advance the person who is upright and capable, also advance some person who is upright and less capable; at the same time set aside non-upright and incapable, also set aside some capable but non-upright; thus most people will obey you, only a few people may not obey you."

Commentary on Neutrosophic Chapter 19

"The gold may not be pure gold, the person may not be the phoenix." The person who has ability, is not always suitable to be an official; the person who is suitable to be an official, does not always have the ability.

Positive (Original) Chapter 20

Chi K'ang Tzu asked: "How can I make the people reverent and loyal, so they will work diligently for me?"
Confucius said, "Treat the people with dignity, and they will be reverent. Be filial and compassionate and they will be loyal. Promote the able and virtuous person, teach the incompetent, and they will work diligently for you."

Negative Chapter 20

Negative Chi K'ang Tzu asked how to cause the people to revere their ruler, to be faithful to him, and to work hard. Negative Confucius said, "You should preside over them that they get benefits, then they will be well-beloved and faithful to you. Let you and your followers all work hard, then they will be imitative of you and will work hard too."

Commentary on Negative Chapter 20

For the general American populace, the economic development and the living standards are the criterion to judge the government policy. In November, 1992, during the American presidential election, the Democratic presidential candidate, Clinton, proposed to promote the American economy, advocated that the government's most important task was to resume the economic growth, and to provide new opportunity for the people. From this, Clinton obtained the final victory.

Neutrosophic Chapter 20

Neutrosophic Chi K'ang Tzu asked how to get the people to revere their ruler, to be faithful to him, and to work hard. Neutrosophic Confucius said, "The most important thing is to guarantee the common people obtain the actual benefits. Having you and your followers setting an excellent example is also very important. Moreover, you should adapt the situation and take advantage of the opportunity. This is the meaning of 'The current situation makes the hero.' "

Commentary on Neutrosophic Chapter 20

In November, 2008, Britain The Times organized an expert committee including 8 best British international and political

commentator to select Lincoln, Washington and Roosevelt as the greatest three American presidents of the 43 American presidents.

Lincoln is universally regarded as one of the greatest men ever to occupy the presidency. Lincoln's eloquent articulation of the nation's ideals and ultimate call for an end to slavery gradually invested him with a saintly grandeur, it was Lincoln who let 4,000,000 slaves obtain freedom, and following his assassination in 1865, that grandeur became virtually unassailable.

Washington was the dominant military and political leader of the new United States of America from 1775 to 1799. He led the American victory over Great Britain in the American Revolutionary War as commander-in-chief of the Continental Army, and he presided over the writing of the Constitution in 1787. The unanimous choice to serve as the first President of the United States (1789–1797), Washington presided over the creation of a strong, well-financed national government that stayed neutral in the wars raging in Europe, suppressed rebellion and won acceptance among Americans of all types. His leadership style established many forms and rituals of government that have been used ever since, such as using a cabinet system and delivering an inaugural address. Washington is universally regarded as the "Father of his country."

Roosevelt, also known by his initials, FDR, was the 32nd President of the United States (1933–1945) and a central figure in world events during the mid-20th century, leading the United States during a time of worldwide economic crisis and world war. The only American president elected to more than two terms, he facilitated a durable coalition that realigned American politics for decades. FDR defeated incumbent Republican Herbert Hoover in November 1932, at the depths of the Great Depression. FDR's persistent optimism and activism contributed to a renewal of the national spirit. He worked closely with Winston Churchill and Joseph Stalin in leading the Allies against Germany and Japan in World War II, but died just as victory was in sight.

Positive (Original) Chapter 21

Someone asked Confucius: "Why are you not involved in government?"
Confucius replied, "What does the Book of History say about filial piety? 'Just by being a good son and friendly to one's brothers and

sisters, you can have an effect on government.' Since this is also 'doing government' why do I need to secure an official position?"

Negative Chapter 21

Someone addressed Negative Confucius, saying, "Sir, why are you not engaged in the government?" Negative Confucius replied: "For the scientists, enterprisers, and the like, they have their special tasks and many of them are not engaged in the government."

Commentary on Negative Chapter 21

In 1689, Newton was elected on behalf of Cambridge University as a member of the national assembly. But it is said that he never spoke in Congress, once he stood, in the parliamentary hall and it calmed down immediately, the people were waiting for this modern scienctist to speak, however he only said to the parliament staff: "please close the window."

Neutrosophic Chapter 21

Neutrosophic Confucius said: "At present, for 'involving in government,' people's understanding and involving manners already have very big differences with Confucius's time. In ordinary circumstances, the people have three manners to participate in political actions: The positive participation, the negative participation, and the occasional participation."

Commentary on Neutrosophic Chapter 21

The professional statesman, the professional political critic and so on participates in politics positively; Other people generally do not positively participate in politics; However some voters positively participate in the voting in the election day, in which partial reasons are that many volunteers provide many free service, such as looking after children and so on, in order to attract the voter to vote.

Positive (Original) Chapter 22

Confucius said: "If a person lacks credit standing, I don't know what he or she can find a foothold. Just like a pin is missing from the yoke-bar of a large wagon, or from the collar-bar of a small wagon, how can it go?"

Negative Chapter 22

Negative Confucius said: “Although a person does not lack credible standing, at the same time he or she does not work, I don't know what he or she can find a foothold. Just like a large wagon or a small wagon has not the drive, how can it go?”

Commentary on Negative Chapter 22

Working is the first need of life.

Neutrosophic Chapter 22

Neutrosophic Confucius said: “Whether or not a person can find a foothold, relies on many factors. For the material factors, a person must work, only then will he or she have food to eat, and so on. For the spirit factors, a person must have good personal character and a noble spiritual outlook, such as goodness, honesty, and so on. Moreover, the material factor and the spiritual factor is indispensable; in other words, a person must not only work, but should also have good personal character and a noble spiritual outlook.”

Commentary on Neutrosophic Chapter 22

In the past, there was a rich and powerful person, when he died he gave his son vast fortune. However his son simply did not work, only indulged in dissipation and several years later he degenerated into a beggar.

Positive (Original) Chapter 23

Tzu Chang asked whether the affairs of ten generations later could be known.
Confucius said, “The Shang dynasty followed the regulations of the Hsia dynasty, and what it added and subtracted may be known. The Chou dynasty followed the regulations of the Shang dynasty, and what it added and subtracted may be known also. Some others may follow the Chou, but though it should be at the distance of a hundred generations, its affairs may be known in advance.”

Negative Chapter 23

Sometimes, even the affairs of several days later, also may not be known in advance.

Commentary on Negative Chapter 23

In history, significant stock disasters do not have any indication in advance.

Neutrosophic Chapter 23

In the world, some affairs can be forecast in advance, some affairs cannot be forecast in advance, and others can be partially forecast in advance only.

Commentary on Neutrosophic Chapter 23

When people know about the Halley's Comet in advance; when and where the people can meet the aliens are unknown so far, but for the earthquake prediction, the Chinese people already obtained partial success, On February 4, 1975, for the first time China realized the early warnings to the Haicheng earthquake successfully. After the Haicheng earthquake, the United Nations confirmed that the Haicheng earthquake prediction was the first one and the only one so for the human being to make the strong-earthquake prediction accurately.

Positive (Original) Chapter 24

Confucius said: "For a man to sacrifice to the ghosts and gods which do not belong to him is flattery. If you see what is right and fail to act on it, you lack courage."

Negative Chapter 24

Sometimes, to come out boldly may not be the best choice.

Commentary on Negative Chapter 24

A disabled person hears that downstairs one person is encountering dacoity, he abandons a thermos bottle from the window, the scoundrel hears the huge explosive sound, and flees like a scared rat.

Neutrosophic Chapter 24

How to approach the scoundrel, there are three ways at least: bravely step forward, do not bravely step forward, or adopt the strategy to deal with the scoundrel or influence the scoundrel.

Commentary on Neutrosophic Chapter 24

In the Chinese Han Dynasty, there was a person whose family name was Zhao, first name was Xiao. One year during a crop failure, a group of robbers seized his younger brother and wanted to eat the younger brother. Zhao ran up to tell the robbers that his younger brother was sick and thin, and not delicious; while his body was fat. He would rather come to replace his younger brother. His younger brother was not willing to comply, the two brothers hugged and cried. The robbers were also moved by them, and released the two brothers. When the emperor heard about this, he let the two brothers serve as his officials.

Positive, Negative and Neutrosophic Book 3

Positive (Original) Part 1

Confucius speaking about the head of the Chî family, who had eight rows of pantomimes in his area said, "If he can bear to do this, what may he not bear to do?"

The three families used the YUNG ode, while the vessels were being removed, at the conclusion of the sacrifice. Confucius said: "Assisting are the princes; the son of heaven looks profound and grave; what application can these words have in the hall of the three families?"

Confucius said: "If a man be without the virtues proper to humanity, what has he to do with the rites of propriety? If a man be without the virtues proper to humanity, what has he to do with music?"

Lin Fang asked: "What was the first thing to be attended to in ceremonies." Confucius said: "A great question indeed! In festive ceremonies, it is better to be sparing than extravagant. In the ceremonies of mourning, it is better that there be deep sorrow than a minute attention to observances."

Confucius said: "The rude tribes of the east and north have their princes, and are not like the States of our great land which are without them."

The chief of the Chî family was about to sacrifice to the T'ai mountain. Confucius said to Zan Yû, "Can you not save him from this?" He answered, "I cannot." Confucius said: "Alas! Does this mean that T'ai mountain is not the equal of Lin Fang?"

Confucius said: "The Superion Man has no contentions. If it be said he cannot avoid them, shall this be in archery? But he bows complaisantly to his competitors; thus he ascends the hall, descends, and exacts the forfeit of drinking. In his contention, he is still the Chün-tsze."

Tsze-hsiâ asked, "What is the meaning of the passage? The pretty dimples of her artful smile! The well-defined black and white of her eye! The plain ground for the colors?" Confucius said: "The business of laying on the colors follows (the preparation of) the plain ground."
"Ceremonies then are a subsequent thing?"
Confucius said: "Ah, Shang, you can bring out my meaning. Now I can begin to talk about the odes with you."

Negative Part 1

In this part, the most important viewpoint of Confucius is that as doing anything, the result must be moderate. If a certain "limit" is surpassed, it will have trouble. However, Confucius did not mention the reverse side: Sometimes the "limit" must be surpassed; On occasion overcorrect is suitable, otherwise it cannot correct a mistake.

Commentary on Negative Part 1

Confucius pointed out that for handling anything, it must conform to the stipulation of etiquette. For example, regarding the ceremonies of mourning, one must not only participate personally, but also the innermost feelings must be really sad. However, at present, these requests are impossible in some situations. For example, if a person is busy, then some funerals cannot be participated personally. Moreover, in condolence telegrams, the people always mention that: "you are urgently requested to restrain grief, and take care of yourself."

Regarding the situation of overcorrect, for example, a woman starts from the good intention and helps another passenger to carry a bag as passing the customs, however the customs officers discovers some

narcotics in this baggage, another passenger runs away immediately, finally this woman is condemned to the death penalty.

Neutrosophic Part 1

According to the different situation, the different way should be adopted: Sometimes does not surpass the "limit," sometimes surpasses the "limit," and sometimes at the critical or neutral state.

Commentary on Neutrosophic Part 1

The United Nations Flag Code and Regulations (in 1947) formulate: Upon the death of a Head of State or Head of Government of a Member State, the United Nations Flag will be flown at half-mast for one day at the United Nations headquarters, at the United Nations Office at Geneva and at the United Nations offices located in that Member State.

However, the sad news that Premier Zhou Enlai passed away shook the United Nations, and the United Nations decided immediately that the United Nations Flag would be flown at half-mast for one week to express the mourning, thus gave the unique honor so far to Premier Zhou Enlai who made brilliant contributions to world peace and progress.

Positive (Original) Part 2

Confucius said: "I can describe the ceremonies of the Hsiâ dynasty, but Chî cannot sufficiently attest my words. I can describe the ceremonies of the Yin dynasty, but Sung cannot sufficiently attest my words. (They cannot do so) because of the insufficiency of their records and wise men. If those were sufficient, I can adduce them in support of my words."

Confucius said: "At the great sacrifice, after the pouring out of the libation, I have no further desire to watch."

Someone asked the meaning of the great sacrifice. Confucius said: "I do not know. He who knew its meaning would find it as easy to govern the kingdom as to look on this." He pointed to the palm of his hand.

Confucius's own sincerity in sacrificing. He sacrificed to the dead, as

if they were present. He sacrificed to the spirits, as if the spirits were present. Confucius said: “I consider my not being present at the sacrifice, as if I did not sacrifice.”

Wang-sun Chiâ asked, saying, “What is the meaning of the saying, 'It is better to pay court to the furnace than to the southwest corner?' ” Confucius said: “Not so. He who offends against Heaven has none to whom he can pray.”

Confucius said: “Châu had the advantage of viewing the two past dynasties. How complete and elegant are its regulations! I follow Châu.”

Confucius, when he entered the grand temple, asked about everything. Someone said: “Who say that the son of the man of Tsâu knows the rules of propriety! He has entered the grand temple and asks about everything.” Confucius heard the remark, and said: “This is the ritual.”

Negative Part 2

It is impossible that Confucius asked about everything when he entered the grand temple.

Commentary on Negative Part 2

At present, for a national government premier, not only he or she is impossible to ask about everything, but also is impossible to process about everything, the large numbers of works are processed by the ministers.

Neutrosophic Part 2

For many things, such as the ceremonies of mourning, the principle of Neutrosophy may be used.

Commentary on Neutrosophic Part 2

A company staffer went abroad, his father died of illness, and he could not return to offer the sacrifice. How to manage? The company sent some staffers to attend his father's memorial service and produced a video recording, after he returned home, the company made up a special ceremony of mourning again.

Positive (Original) Part 3

Confucius said: “In archery it is not important to pierce through the leather covering of the target, since not all men have the same strength. This is the way of the ancients.”
Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month. Confucius said: “Ts'ze, you love the sheep; I love the ceremony.”
Confucius said: “The full observance of the rules of propriety in serving one's prince is accounted by people to flatter.”
The duke Ting asked how a prince should employ his ministers, and how ministers should serve their prince. Confucius replied, “A prince should employ his minister according to the rules of propriety; ministers should serve their prince with faithfulness.”
Confucius said: “The Kwan Tsü is expressive of enjoyment without being licentious, and of grief without being hurtfully excessive.”
The duke Âi asked Tsâi Wo about the altars of the spirits of the land. Tsâi Wo replied, “The Hsiâ sovereign planted the pine tree about them; the men of the Yin planted the cypress; and the men of the Châu planted the chestnut tree, meaning thereby to cause the people to be in awe.”
When Confucius heard it, he said: “Things that are done, it is needless to speak about; things that have had their course, it is needless to remonstrate about; things that are past, it is needless to blame.”
Confucius said: “Small indeed was the capacity of Kwan Chung!”
Someone said: “Was Kwan Chung parsimonious?”
“Kwan had the San Kwei, and his officers performed no double duties; how can he be considered parsimonious?”
“Then, did Kwan Chung know the rules of propriety?”
Confucius said: “The princes of States have a screen intercepting the view at their gates. Kwan had likewise a screen at his gate. The princes of States on any friendly meeting between two of them, had a stand on which to place their inverted cups. Kwan had also such a stand. If Kwan knew the rules of propriety even, who does not know them?”

Confucius instructing the grand music master of Lü said: “How to play music may be known. At the commencement of the piece, all the parts should sound together. As it proceeds, they should be in harmony while severally distinct and flowing without break, and thus on to the conclusion.”

The border warden at I requested to be introduced to Confucius, saying, "When men of superior virtue have come to this, I have never been denied the privilege of seeing them." The followers of the sage introduced him, and when he came out from the interview, he said: "My friends, why are you distressed by your master's loss of office? The kingdom has long been without the principles of truth and right; Heaven is going to use your master as a bell with its wooden tongue."

Confucius said of the Shâo that it was perfectly beautiful and also perfectly good. He said of the Wû that it was perfectly beautiful but not perfectly good. Confucius said: "Men of high office who are narrow-minded; propriety without respect and funerals without grief: how can I bear to look at such things?"

Negative Part 3

While talking about Shâo and Wû, Confucius pointed out two cases: perfectly beautiful and also perfectly good, and perfectly beautiful but not perfectly good. However, Confucius did not mention the reverse: not perfectly beautiful.

Commentary on Negative Part 3

In Anderson's fairy tale "Emperor's New clothes," the Emperor is wearing nothing at all! It is really not perfectly beautiful.

Neutrosophic Part 3

For the situation that the artistic form is not very good, the very good content may be used to remedy a defect.

Commentary on Neutrosophic Part 3

In the Sino-Japanese War period, Zhou Enlai played three games of Chinese chess in 1939 in Chongqing with the Chinese chess king Xie Xiaxun, the assaults were all draws in chess. During the games Zhou Enlai said: "In Ming dynasty, the people attached importance to the horse; in Qing dynasty, the people attached importance to the cannon; and we should attach importance to the soldiers. For the opposition to Japan and save the nation, we must widely mobilize the populace!"

Afterward, Xie Xiaxun named the second game as "Make joint

efforts to relieve national disaster," and published on the newspaper supplement of "Da Gong Bao," in memory of this meaningful meeting.

Positive, Negative and Neutrosophic Book 4

Positive (Original) Part 1

Confucius said: "It is virtuous manners which constitute the excellence of a neighborhood. If you choose to live in a place that lacks humaneness, how can you grow in wisdom?"
Confucius said: "Those who are without virtue cannot abide long either in a condition of poverty and hardship, or in a condition of enjoyment. Humane men are comfortable in humaneness. The wise take advantage of humaneness."
Confucius said: "It is only the (truly) virtuous man, who can love, or who can hate, others."
Confucius said: "If the will be set on virtue, you will have no evil in you."
Confucius said: "Riches and honors are what men desire. If it cannot be obtained in the proper way, they should not be held. Poverty and meanness are what men dislike. If it cannot be avoided in the proper way, they should not be avoided. If a superior man abandons virtue, how can he fulfill the requirements of that name? The superior man does not, even for the space of a single meal, act contrary to virtue. In moments of haste, he cleaves to it. In seasons of danger, he cleaves to it."
Confucius said: "I have not seen a person who loved virtue, or one who hated what was not virtuous. He who loved virtue, would esteem nothing above it. He who hated what is not virtuous, would practice virtue in such a way that he would not allow anything that is not virtuous to approach his person. Is anyone able for one day to apply his strength to virtue? I have not seen the case in which his strength would be insufficient. Should there possibly be any such case, I have not seen it."
Confucius said: "The faults of men are characteristic of the class to which they belong. By observing a man's faults, it may be known that he is virtuous."
Confucius said: "If I can hear the way in the morning, I may die in the evening without regret."
Confucius said: "A scholar, whose mind is set on truth, and who is ashamed of bad clothes and bad food, is not fit to be discoursed with."

Negative Part 1

You cannot live in a place that lacks humaneness. If you live with men who lack humaneness, you may educate and influence them, and cause them to transform into having benevolence.

Commentary on Negative Part 1

For the people who work in the jail, they may adopt many methods to educate and influence the criminals, and cause the partial or the most criminal of people to obtain new life.

Neutrosophic Part 1

In the world you can find various men: The men who have the benevolence, the men who do not have the benevolence, the men who disguise to have the benevolence, and the men who sometimes have the benevolence and sometimes do not have the benevolence. Therefore, you must have the ability and the mental preparation to live with various persons.

Commentary on Neutrosophic Part 1

Soviet writer Gorky had the deep level contacts with the good persons, the unprincipled persons, as well as the persons who are located at the neutral place, therefore he could write the excellent works.

Positive (Original) Part 2

Confucius said: "When the superior man deals with the world he is not prejudiced for or against anything. What is right he will follow."
Confucius said: "The superior man thinks of virtue; the small man thinks of comfort. The superior man thinks of the sanctions of law; the small man thinks of favors which he may receive."
Confucius said: "He who acts with a constant view to his own advantage will be much murmured against."
Confucius said: "If a prince is able to govern his kingdom with the complaisance proper to the rules of propriety, what difficulty will he have? If he cannot govern it with that complaisance, what has he to do with the rules of propriety?"
Confucius said: "A man should say, I am not concerned that I have

no place, I am concerned how I may fit myself for one. I am not concerned that I am not known, I seek to be worthy to be known."
Confucius said: "Shan, my doctrine is that of an all-pervading unity."
The disciple Tsang replied, "Yes."
Confucius went out, and the other disciples asked, "What do his words mean?" Tsang said: "The doctrine of our master is to be true to the principles of our nature and the benevolent exercise of them to others, this and nothing more."
Confucius said: "The superior man is aware of rightness, the inferior man is aware of gain."
Confucius said: "When we see men of worth, we should think of equaling them; when we see men of a contrary character, we should turn inwards and examine ourselves."

Negative Part 2

Not only is the inferior man aware of gain, the superior man is also aware of gain. However, "the gentleman is avaricious, but he takes it to be correct."

Commentary on Negative Part 2

President is the national highest state head, whose actions and words are representing the national image. For this reason, many national governments forbid the President to make the advertisement for the enterprise or the product. However, with the lapse of time and the development of society, this prohibition rule is already to be forgotten by the people. The first one to make the advertisement was US Former President Bush. In order to promote the American economy, President Bush went to Japan to promote the sale of American automobiles to the Japanese public. Furthermore, President Bush also made the advertisement for American tourism. On January 13, 1992, such an advertisement was broadcasted on a British Television station and it caused a stir immediately. Many tourists affected by this news took the sightseeing trips to the United States.

Neutrosophic Part 2

Confucius was a great man who both understood righteousness, and knew the benefit.

Commentary on Neutrosophic Part 2

At the age of 51, Confucius became a government official and remained in the position for the next four years. In this short period, Confucius made some splendid achievements. The society was orderly, and the economy was developed.

Positive (Original) Part 3

Confucius said: "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."
Confucius said: "When your parents are alive, it is better not to travel far away. If you do travel, you should have a precise destination."
Confucius said: "If the son for three years does not alter from the way of his father, he may be called filial."
Confucius said: "The years of parents may by no means not be kept in the memory, as an occasion at once for joy and for fear."
Confucius said: "The reason why the ancients did not readily give utterance to their words, was that they feared lest their actions should not come up to them."
Confucius said: "The cautious seldom err."
Confucius said: "The superior man wishes to be slow in his speech and earnest in his conduct."
Confucius said: "If you are virtuous, you will not be lonely. You will always have friends and neighbors."
Tsze-yû said: "In serving a prince, frequent remonstrances lead to disgrace. Between friends, frequent reproofs make the friendship distant."

Negative Part 3

Today, for the reason of work and the like, many people have to be far away from their parents, and take business trips indefinitely throughout the world.

Commentary on Negative Part 3

In China, an entrepreneur once went to three cities by plane in one day.

In 2001, Bill Gates, the world's richest man, attended the APEC

conference held in Shanghai, China. He made 3 lectures continuously in the short 48 hours, also signed the memorandum with the Shanghai Municipal government, and promoted the sale of WINDOWSXP.

Neutrosophic Part 3

There are three factors surrounding the issues that arise between parents and children: according to the traditional way; not according to the traditional way; and partly according to the traditional way, and partly does not according to the traditional way.

Commentary on Neutrosophic Part 3

Different with the Western countries, at present quite a number of sons and daughters still live with their parents after they are married. Some people settle down overseas and they meet with the parents rarely.
While similar to the Western countries, although many sons and daughters do not live with their parents, they often go to the home of their parents and share in family happiness with their parents.

Positive, Negative and Neutrosophic Book 5

Positive (Original) Part 1

Confucius said of Kung-Yê Ch'ang that he was fit for marriage; although he was arrested once, he had not been guilty of any crime. Accordingly, Confucius gave him his own daughter to be his wife.
Of Nan Yung he said that if the country were well governed he would not be out of office, and if it were ill governed, he would escape punishment and disgrace. He gave him the daughter of his own elder brother to wife.
Confucius said of Tsze-chien, "Of superior virtue indeed is such a man! If there were not virtuous men in Lû, how could this man have acquired this character?"
Tsze-kung asked, "What do you say of me, Ts'ze!"
Confucius said: "You are a utensil."
"What utensil?"
"A gemmed sacrificial utensil."
Someone said: "Yung is truly virtuous, but he is not ready with his tongue."
Confucius said: "What is the good of being ready with the tongue? They who encounter men with smartness of speech for the most part

procure themselves hatred. I know not whether he be truly virtuous, but why should he show readiness of the tongue?"
Confucius encouraged Ch'î-tiâo K'âi to enter an official employment. He replied, "I am not yet sincere enough for this." Confucius was pleased.
Confucius encouraged Ch'i Tiao K'ai to get employment as an official. He replied: "I am not yet sincere enough." The master was pleased.
Confucius said: "My doctrines make no way. I will get upon a raft, and float about on the sea. He that will accompany me will be Yû, I dare to say." Tsze-lû hearing this was glad, upon which Confucius said: "Yû is fonder of daring than I am. He does not exercise his judgment upon matters."
Mang Wû asked about Tsze-lû, whether he was perfectly virtuous. Confucius said: "I do not know."
He asked again, when Confucius replied, "In a kingdom of a thousand chariots, Yû might be employed to manage the military levies, but I do not know whether he be perfectly virtuous."
"And what do you say of Ch'iû?" Confucius replied, "In a city of a thousand families, or a clan of a hundred chariots, Ch'iû might be employed as governor, but I do not know whether he is perfectly virtuous."
"What do you say of Ch'ih?" Confucius replied, "With his sash girt and standing in a court, Ch'ih might be employed to converse with the visitors and guests, but I do not know whether he is perfectly virtuous."
Confucius said to Tsze-kung, "Who is superior, you or Hûi?" Tsze-kung replied, "How dare I compare myself with Hûi? He hears one point and knows all about a subject; I hear one point, and know another merely." Confucius said: "You are not equal to him. You are right, and you are not equal to him."

Negative Part 1

Here Confucius said that Tsze-kung was not equal to Hûi, perhaps this is inappropriate, at least incomprehensive.

Commentary on Negative Part 1

Tsze-kung (BC 520—BC 456), was one of the best disciples of Confucius. His influence and effect was so great that none of Confucius's disciples were equal to him. Tsze-kung's achievements were outstanding. He was ever appointed as the prime minister of Lu and Wei. He was also good at doing business, and was the richest

disciple of Confucius. When Confucius was terminally ill, Tsze-kung could not come back，he experienced sorrow and regret that he defended the grave six years altogether, while others defended the grave for only three years.

Neutrosophic Part 1

In general, Confucius knew his disciples well and assigned them properly. On the other hand, Confucius also explicitly pointed out that people's abilities may be divided into third classes of upper, middle and lower.

Commentary on Neutrosophic Part 1

From Confucius's appraisals to Yû, Ch'iû, and Ch'ih, we may see that for the classes of military ability, Yû was the upper, Ch'iû was the middle, and Ch'ih was the lower.

Positive (Original) Part 2

Tsâi Yü slept during the daytime, Confucius said: "Rotten wood cannot be carved; dirty earth cannot be used for cement: why bother scolding him? At first I used to listen to what people said and expect them to act accordingly. Now I listen to what people say and watch what they do. I learned this from Yü and made this change."
Confucius said: "I have not seen a firm and unbending man." Someone replied, "There is Shan Ch'ang."
"Ch'ang," said Confucius, "is under the influence of his passions; how can he be pronounced firm and unbending?"
Tsze-kung said: "What I do not wish men to do to me, I also wish not to do to men." Confucius said: "Ts'ze, you have not attained to that."
Tsze-kung said: "Confucius's personal displays of his principles and ordinary descriptions of them may be heard. His discourses about man's nature, and the way of Heaven, cannot be heard."
When Tsze-lû heard anything, if he had not yet succeeded in carrying it into practice, he was only afraid lest he should hear something else.
Tsze-kung asked, saying, "On what ground did Kung-wan get that title of WAN?" Confucius said: "He was of an active nature and yet fond of learning, and he was not ashamed to ask and learn of his inferiors! On these grounds he has been styled WAN."
Confucius said of Tsze-ch'an that he had four of the characteristics of a superior man in his conduct of himself, he was humble; in serving his superior, he was respectful; in nourishing the people, he was kind;

in ordering the people, he was just.
Confucius said: "Yen P'ing Chung was good at getting along with people. Even after a long period of acquaintance, he would continue to treat them with respect as at first."
Confucius said: "Tsang Wan kept a large tortoise in a house, on the capitals of the pillars of which he had hills made, and with representations of duckweed on the small pillars above the beams supporting the rafters. Of what sort was his wisdom?"

Negative Part 2

For Tsâi Yü slept during the daytime, one cannot say: "Tsâi Yü is a rotten wood and cannot be carved."

Commentary on Negative Part 2

Tsâi Yü (BC 522—BC 458), was one of the so-called "Confucian ten wise disciples." As a result of being capable in argument he received Confucius's commendation. He would follow Confucius around various nations to visit Qi and Chu. Tsâi Yü was good at inquiring, and he was a unique disciple that embraced Confucius's theory face to face. For example, he did not agree the "three years of mourning" advocated by Confucius, and said: "the time of three years of mourning is too long," therefore he thought that it may be changed into "one year of mourning."

Neutrosophic Part 2

Tsâi Yü slept during the daytime for three possible reasons: First, Tsâi Yü was not interested in studying simply; Second, Confucius's teaching method was not suitable for Tsâi Yü; Third, Tsâi Yü was lazy occasionally. Looking from Tsâi Yü's achievements, he must belong to the third one.

Commentary on Neutrosophic Part 2

A different person will have a different studying and working manner. The great painter da Vinci created one kind of unusual sleeping and working manner. He would work for about 4 hours and sleep for 15 minutes. Thus, in one day he would sleep for 1.5 hours.

Positive (Original) Part 3

Tsze-chang asked: “The minister Tsze-wan was appointed three times, but never showed any sign of pleasure. He was fired three times, but never showed any sign of disappointment. He made it a point to inform the new minister of the way in which he had conducted the government; what do you say of him?”
Confucius replied: “He was loyal.”
“Was he perfectly virtuous?”
“I do not know. How can he be pronounced perfectly virtuous?”
Tsze-chang proceeded, “When the officer Ch'ûi killed the prince of Ch'î, Ch'an Wan, though he was the owner of forty horses, abandoned them and left the country. Coming to another state, he said: ‘They are here like our great officer, Ch'ûi,’ and left it. He came to a second state, and with the same observation left it also; what do you say of him?”
Confucius replied, “He was pure.” “Was he perfectly virtuous?” “I do not know. How can he be pronounced perfectly virtuous?”
Chî Wan thought thrice or more, and then acted. When Confucius was informed of it, he said: “Twice may do.”
Confucius said: “When good order prevailed in his country, Ning Wû acted the part of a wise man. When his country was in disorder, he acted the part of a stupid man. Others may equal his wisdom, but they cannot equal his stupidity.”
When Confucius was in Ch'an, he said: “Let me return! Let me return! The little children of my school are ambitious and too hasty. They are accomplished and complete so far, but they do not know how to restrict and shape themselves.”
Confucius said: “Po-î and Shû-ch'î did not keep the former wickednesses of men in mind, and hence the resentments directed towards them were few.”
Confucius said: “Who says of Wei-shang Kâo that he is upright? One begged some vinegar of him, and he begged it of a neighbor and gave it to the man.”
Confucius said: “Fine words, an insinuating appearance, and excessive respect; Tso Ch'iˆu-ming was ashamed of them. I also am ashamed of them. To conceal resentment against a person, and appear friendly with him; Tso Ch'iˆu-ming was ashamed of such conduct. I also am ashamed of it.”
Yen Yüan and Chî Lû being by his side, Confucius said to them, “Come, let each of you tell his wishes.”
Tsze-lû said: “I should like having chariots and horses, and light fur clothes, to share them with my friends, and though they should spoil them, I would not be displeased.”
Yen Yüan said: “I should like not to boast of my excellence, nor to

make a display of my meritorious deeds."
Tsze-lû then said: "I should like, sir, to hear your wishes." Confucius said: "They are, in regard to the aged, to give them rest; in regard to friends, to show them sincerity; in regard to the young, to treat them tenderly."
Confucius said: "It's all over! I have not yet met someone who can see his own faults and correct them within himself."
Confucius said: "In a hamlet of ten families there must be someone as loyal and trustworthy as I am. But I doubt there will be someone as fond of study as I am."

Negative Part 3

Of course, Chî Wan's manner that "thought thrice or more, and then acted" for everything is unnecessary; However, Confucius said that "Twice may do," it is not enough in some cases.

Commentary on Negative Part 3

The great Chinese writer, Mr. Lu Xun (1881—1936), suggested that after finishing an article, to look at it twice at least, and cancel "the dispensable characters, sentences, and sections."

Neutrosophic Part 3

Confucius mentioned that letting an old person be relieved and letting a young person fondly remember him. How about the middle-aged person?

Commentary on Neutrosophic Part 3

The middle-aged person both wants to look after the old person, and must look after the child; the middle-aged person also is the nucleus in the work; therefore we must look after the middle-aged persons especially, and reduce the pressure they receive as far as possible. In addition, for the transition-period, it must be paid attention to carefully. For example, for the woman in menopause, the physical and moral health should be maintained carefully.

Positive, Negative and Neutrosophic Book 6

Positive (Original) Part 1

Confucius said: "Yung could occupy the place of 'facing south' (being

a ruler).”
Chung-kung asked about Tsze-sang Po-tsze.
Confucius said: “He will do, he is easygoing. He does not mind small matters.”
Chung-kung said: “If a man will cherish in himself a reverential feeling of the necessity of attention to business, though he may be easy in small matters in his government of the people, that may be allowed. But if he cherish in himself that easy feeling, and also carry it out in his practice, is not such an easy mode of procedure excessive?”
Confucius said: “Yung's words are right.”
The Duke Ai asked which disciple loved to study.
Confucius replied: “There was Yen Hûi; He loved to study. He did not transfer his anger; he did not repeat his mistake. Unfortunately he died young; and now there is not such another. I have not yet heard of anyone who loves to study as he did.”
Tsze-hwâ was being employed on a mission to Ch'î. The disciple Zan requested grain for his mother.
Confucius said: “Give her one fû.” Yen asked for more.
“Give her one yü,” said Confucius. While Yen gave her five ping.
Confucius said: “When Ch'ih was proceeding to Ch'î, he had fat horses to his carriage, and wore light furs. I have heard that a superior man helps the distressed, but does not add to the wealth of the rich.”
Yuan Sze being made governor of his town by Confucius, gave him nine hundred measures of grain, but Sze refused them. Confucius said: “Do not refuse them. May you not give them away in the neighborhoods, hamlets, towns, and villages?”
Confucius, speaking of Chung-kung, said: “If the calf of a brindled cow be red and horned, although men may not wish to use it, would the spirits of the mountains and rivers put it aside?”

Negative Part 1

In the present age, some people’s procedures are different from Confucius. They look after the rich person more, and look after the poor person less. These people should learn from Confucius.

Commentary on Negative Part 1

A Chinese professor once worked for an American institute. He did the same work as a British professor. However the British professor's wage was higher than his wage, and enjoyed the passenger vehicle

service. This Chinese professor asked the boss why he did so. The answer was unexpected, "The British professor's domestic wage is higher, and he enjoys the passenger vehicle service. You domestic wage is lower, so you cannot not enjoy the passenger vehicle service." Then the Chinese professor indignantly sent in his papers.

Neutrosophic Part 1

In many countries, there are different manners to treat the rich people, the poor people and the middle class.

Commentary on Neutrosophic Part 1

In some countries, the poor people are in the majority, the statesmen have to adopt the sociable policy for the poor people. Based on a similar reason, in some countries the middle class are in the majority, the statesmen have to adopt the sociable policy to the middle class. While in some countries the rich people control the state and the statesmen will look after the rich people naturally.

Positive (Original) Part 2

Confucius said: "Such was Hûi that he could keep his mind on humaneness for three months without lapse. The others may attain to this on some days or in some months, but nothing more."
Chî K'ang asked about Chung-yû, whether he was fit to be employed as an officer of government. Confucius said: "Yû is a man of decision; what difficulty would he find in being an officer of government?"
K'ang asked, "Is Ts'ze fit to be employed as an officer of government?"
Confucious answered, "Ts'ze is a man of intelligence; what difficulty would he find in being an officer of government?" And to the same question about Ch'iû Confucius gave the same reply, saying, "Ch'iû is a man of various ability"
The chief of the Chî family sent to ask Min Tsze-ch'ien to be governor of Pî. Min Tszech'ien said: "Decline the offer for me politely. If anyone comes again to me with a second invitation, I shall be obliged to go and live on the banks of the Wan."

Po-niû was sick and Confucius came to see him. Confucius took hold of his hand through the window, and said: "He is dying! It is the appointment of Heaven, alas! That such a man should have such a

sickness!"
Confucius said: "Admirable indeed was the virtue of Hûi! With a single bamboo dish of rice, a single gourd dish of drink, and living in his mean narrow lane, while others could not have endured the distress, he did not allow his joy to be affected by it. Admirable indeed was the virtue of Hûi!"
Yen Ch'iû said: "It is not that I do not delight in your doctrines, but my strength is insufficient."
Confucius said: "Those whose strength is insufficient give over in the middle of the way but now you limit yourself."
Confucius said to Tsze-hsiâ, "Do you be a scholar after the style of the superior man, and not after that of the inferior man?"
Tsze-yû being governor of Wû-ch'ang,
Confucius said to him, "Have you got good men there?"
He answered, "There is Tan-t'âi Mieh-ming, who never in walking takes a short cut, and never comes to my office, excepting on public business."
Confucius said: "Mang Chih-fan does not boast of his merit. Being in the rear on an occasion of flight, when they were about to enter the gate, he whipped up his horse, saying, 'It is not that I dare to be last. My horse would not advance.' "
Confucius said: "Without the specious speech of the litanist T'o and the beauty of the prince Châo of Sung, it is difficult to escape in the present age."
Confucius said: "Who can go out but by the door? How is it that men will not walk according to these ways?"
Confucius said: "Where the solid qualities are in excess of accomplishments, we have rusticity; where the accomplishments are in excess of the solid qualities, we have the manners of a clerk. When the accomplishments and solid qualities are equally blended, we then have the man of virtue."
Confucius said: "People are straightforward at birth. Once they lose this, they rely on luck to avoid trouble."
Confucius said: "Knowing something is not as good as loving something, loving something is not as good as delighting in something."

Negative Part 2

Mang Chih-fan did not dislike showing his merit, but in disguised form to show his merit.

Commentary on Negative Part 2

If Mang Chih-fan really did not like showing his merit, he might not talk the reason to be last. He said that his horse would not advance, that was showing off himself skillfully, and making the profound impression for other people.

Neutrosophic Part 2

Sometimes one should show off oneself, sometimes one should make a modest remark, and sometimes one should maintain composure.

Commentary on Neutrosophic Part 2

On July 10, 1959, Mao Zedong said: "Zhang Xiruo said four sentences: 'Crave for greatness and success, eager for quick success and immediate gain, denial the past, and superstition future.' Chen Mingshu said four sentences: 'Crave for greatness and success, heed and trust only one side, the contempt is classical, and moodiness.' I like to crave for greatness and success, what to crave for greatness and success has not to be good?"

In the 1970s, Premier Zhou Enlai wanted to help Deng Xiaoping to stand firm. On the one hand he often praised Deng Xiaoping's merit, on the other hand he expressed modestly that Deng Xiaoping did well in certain aspects compared to himself, while he did not have any commentary regarding Deng Xiaoping's adversary Zhang Chunqiao.

Positive (Original) Part 3

Confucius said: "You can teach high-level topics to those of above-average talent, but you can't teach high-level topics to those of less than average talent."
Fan Ch'ih asked what constituted wisdom. Confucius said: "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom." He asked about perfect virtue. Confucius said: "The man of virtue makes the difficulty to be overcome his first business, and success only a subsequent consideration; this may be called perfect virtue."
Confucius said: "The wise find pleasure in water of river; the virtuous find pleasure in hills and mountains. The wise are active; the virtuous are tranquil. The wise are joyful; the virtuous are long-lived."
Confucius said: "Ch'î, by one change, would come to the State of Lû.

Lû, by one change, would come to a State where true principles predominated."
Confucius said: “A cornered vessel without corners. A strange cornered vessel! A strange cornered vessel!”
Tsâi Wo asked: “A benevolent man, though it be told him, ‘There is a man in the well’ will go in after him, I suppose.”
Confucius said: “Why should he do so? A superior man may be made to go to the well, but he cannot be made to go down into it. He may be imposed upon, but he cannot be fooled.”
Confucius said: “The superior man, extensively studying all learning, and keeping himself under the restraint of the rules of propriety, may thus likewise not overstep what is right.”
Confucius visited Nan-tsze (a beautiful woman), Tsze-lû was displeased, on which Confucius swore: “Wherein I have done improperly, may Heaven punish me! May Heaven punish me!”
Confucius said: “Perfect is the virtue which is according to the Constant Mean! Rare for a long time has been its practice among the people.”
Tsze-kung said: “Suppose the case of a man extensively conferring benefits on the people, and able to assist all, what would you say of him? Might he be called perfectly virtuous?”
Confucius said: “Why speak only of virtue in connection with him? Must he not have the qualities of a sage? Even Yâo and Shun were still solicitous about this.”
“Now the man of perfect virtue, wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others.”
“To be able to judge of others by what is nigh in ourselves; this may be called the art of virtue.”

Negative Part 3

The so-called intelligence and wisdom mentioned by Confucius, stressed in the social sciences aspect; but in the present society, the intelligent and wise in the natural sciences are also very important.

Commentary on Negative Part 3

At present, many country's leaders did not major in social science, but majored in natural science. For example, Chinese leader Jiang Zemin, Hu Jintao and so on, once majored in natural science.

Neutrosophic Part 3

Modern people, not only need to grasp the knowledge of social science and natural science, but they also need to grasp the knowledge of interdisciplinary science and boundary science.

Commentary on Neutrosophic Part 3

The marriage science is a new one of interdisciplinary science and boundary science. Firstly it needs to study the marriage law; Secondly, it needs to study the economics, statistics and the like. As for launch marriage referral center, the required knowledge and talent are related to many aspects.

Positive, Negative and Neutrosophic Book 7

Positive (Original) Part 1

Confucius said: "I am a transmitter and not an innovator, believing in and loving the teachings of the ancients, I venture to compare myself with our Old P'ang."
Confucius said: "Keeping silent and thinking; studying without satiety, teaching others without weariness: these things come natural to me."
Confucius said: "The learning virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good: these are the things which occasion me solicitude."
When Confucius was unoccupied with business, his manner was easy, and he looked pleased. Confucius said: "I am really going down the drain. For a long time, I have not dreamt of the Duke of Châu."
Confucius said: "Let the will be set on the path of duty. Let every attainment in what is good be firmly grasped. Let perfect virtue be accorded with. Let relaxation and enjoyment be found in the polite arts."
Confucius said: "From the man bringing his bundle of dried flesh for my teaching upwards, I have never refused instruction to anyone."
Confucius said: "I do not open up the truth to one who is not eager to get knowledge, nor help out any one who is not anxious to explain himself. When I have presented one corner of a subject to any one, and he cannot from it learn the other three, I do not repeat my lesson."
When Confucius was eating by the side of a mourner, he never ate

until he was full. If he had wept on a certain day, he would not sing.
Confucius said to Yen Yuan, "When called to office, to undertake its duties; when not so called, to lie retired; it is only I and you who have attained to this."
Tsze-lû said: "If you had the conduct of the armies of a great state, whom would you have to act with you?"
Confucius said: "I would not have him to act with me, who will unarmed attack a tiger, or cross a river without a boat, dying without any regret. My associate must be the man who proceeds to action full of solicitude, who is fond of adjusting his plans, and then carries them into execution."
Confucius said: "If the search for riches is sure to be successful, though I should become a groom with whip in hand to get them, I will do so. As the search may not be successful, I will follow after that which I love."
The three things with which Confucius was cautious, were fasting, war and sickness.

Negative Part 1

It is not true that Confucius is only a transmitter and not an innovator, he had many innovations.

Commentary on Negative Part 1

The "Golden Mean" is one of the most famous innovations of Confucius.

Neutrosophic Part 1

For the problems of war, one cannot only pay attention to war, but must pay attention to peace, as well as the transformation between war and peace.
For the problems of disease, one cannot only pay attention to disease, but must pay attention to health, as well as the prevention of disease, nutrition and health care.

Commentary on Neutrosophic Part 1

To invest one US dollar in preventing disease may save 100 US dollars invested in curing the sickness.

Positive (Original) Part 2

When Confucius was in Ch'î, he heard the Shâo music, and for three months did not know the taste of meat. He said: “I never knew music could reach this level of excellence!”
Yen Yû said: “Is our master for the ruler of Wei?”
Tsze-kung said: “Oh! I will ask him.”
He went in accordingly, and said: “What sort of men were Po-î and Shû-ch'i?”
“They were ancient worthies,” said Confucius.
“Did they have any repinings because of their course?”
Confucius again replied, “They sought to act virtuously, and they did so; what was there for them to repine about?”
On this, Tsze-kung went out and said: “Our master is not for him.”
Confucius said: “With coarse rice to eat, with water to drink, and my bended arm for a pillow; I have still joy in the midst of these things. Riches and honors acquired by injustice, are to me as a floating cloud.”
Confucius said: “If some years were added to my life, I would give fifty to the study of the Yî, and then I might come to be without great faults.”
Topics which Confucius regularly discussed were the Book of Odes, the Book of History, and the maintenance of propriety. These were the topics which he frequently discussed.
The Duke of Sheh asked Tsze-lû about Confucius, and Tsze-lû did not answer him. Confucius said: “Why didn't you just tell him that I am a man who in eagerness for study forgets to eat, in his enjoyment of it, forgets his problems and who is unaware of old age setting in?”
Confucius said: “I am not one who was born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there.”
The topics on which Confucius did not talk, were extraordinary things, feats of strength, disorder, and spiritual beings.
Confucius said: “When I walk along with two others, they may serve me as my teachers. I will select their good qualities and follow them, their bad qualities and avoid them.”
Confucius said: “Heaven produced the virtue that is in me. Hwan T'ûi what can he do to me?”
Confucius said: “Do you think, my disciples, that I have any concealments? I conceal nothing from you. There is nothing which I do that is not shown to you, my disciples; that is my way.”
There were four things which Confucius taught: culture, ethics, devotion of soul, and truthfulness.
Confucius said: “I have not yet been able to meet a sage, but I would

be satisfied to meet a superior man. I have not yet met a man of true goodness, but would be satisfied to meet a man of constancy. Lack but possess; empty but full; in difficulty but at ease. How difficult it is to have constancy!"

Negative Part 2

Confucius did not discuss violence, but sometimes Confucius did use violence.

Commentary on Negative Part 2

When Confucius worked as the acting prime minister for only 7 days, in order to eliminate the dissident, he killed Shaozhengmao. This might be a blot in the brilliant life of Confucius.

Neutrosophic Part 2

Different people have different hobbies. Some people like the positive things, some people like the strange, violent, upheaval, ghost, god, and the like; some people are compatible and like various contents; and some people like the different content in the different time.

Commentary on Neutrosophic Part 2

Television and film production can reflect people's different fondnesses. Their classifications include: comedy, tragedy, farce and so on; their contents include: love, history, war, acrobatic fighting, terror, science fiction and so on.

Positive (Original) Part 3

When Confucius went fishing, he did not use a net, when he hunted, he would not shoot at a perched bird.
Confucius said: "There may be those who can act creatively without knowledge. I am not at this level. I listen widely, select the good and follow their ways. I observe broadly and contemplate. This is the second level of knowledge." (For the levels of knowledge, also see Book 16.)
It was difficult to talk (profitably and reputably) with the people of Hû-hsiang, and a lad of that place having had an interview with Confucius, the disciples doubted.
Confucius said: "I admit people's approach to me without

committing myself as to what they may do when they have retired. Why must one be so severe? If a man will purify himself to wait upon me, I receive him so purified, without guaranteeing his past conduct."
Confucius said: "Is virtue far away? If I aspire for virtue it is right here!"
The minister of crime of Ch'an asked whether the duke Châo knew the rules of propriety, and Confucius said: "He did."
When Confucius left, the minister bowed to Wû-mâ Ch'î to come forward, and said: "I have heard that the superior man is not a partisan. May the superior man be a partisan also? The prince married a daughter of the house of Wû, of the same surname with himself, and called her the elder Tsze of Wû. If the prince knew the rules of propriety, then who doesn't know the rules of propriety?"
Wû-mâ Ch'î reported these remarks, and Confucius said: "I am so lucky! When I make a mistake they always find it out."
When Confucius was in company with a person who was singing, if he sang well, he would make him repeat the song, while he accompanied it with his own voice.
Confucius said: "In letters I am perhaps equal to other men, but the character of the superior man, carrying out in his conduct what he professes, is what I have not yet attained to."
Confucius said: "The sage and the man of perfect virtue; how dare I rank myself with them? It may simply be said of me, that I strive to become such without satiety, and teach others without weariness."
Kung-hsî Hwâ said: "This is just what we, the disciples, cannot imitate you in."
When Confucius was very sick, Tsze-lû asked for leave to pray for him. He said: "May such a thing be done?"
Tsze-lû replied, "It may. In the Eulogies it is said: 'Prayer has been made for thee to the spirits of the upper and lower worlds.' "
Confucius said: "My praying has been for a long time."
Confucius said: "Extravagance leads to insubordination, and parsimony to meanness. It is better to be mean than to be insubordinate."
Confucius said: "The superior man is satisfied and composed. The inferior man is always anxious."
Confucius was mild yet strict, authoritative yet not mean, courteous yet relaxed.

Negative Part 3

From the fact that when Confucius hunted he would not shoot at a

perched bird, one can see that Confucius might not be a wise strategist.

Commentary on Negative Part 3

There is a Chinese idiom: "there can never be too much deception in war." To attack as the enemy sleeping, the possibility of winning is enormous.

Neutrosophic Part 3

Shooting the bird may have different opportunities, as the bird is soaring, perching, looking for food, skylarking and so on.

Commentary on Neutrosophic Part 3

In May 1928, Mao Zedong proposed the basic principles of guerrilla warfare, that were the sixteen-character formula: "The enemy advances, we retreat; the enemy camps, we harass; the enemy tires, we attack; the enemy retreats, we pursue."

In 1958, Mao Zedong wrote his experience to keep in good health: "When encountering a difficulty, do not get angry; to be a vegetarian basically; taking a walk every day; and work and rest moderately."

Positive, Negative and Neutrosophic Book 8

Positive (Original) Part 1

Confucius said: "T'âi-po can be said to have had a perfected level of virtue. He declined the rule of the kingdom three times, and yet he left behind nothing the common people could acclaim."
Confucius said: "Respectfulness, without the rules of propriety, becomes laborious bustle; carefulness, without the rules of propriety, becomes timidity; boldness, without the rules of propriety, becomes insubordination; straightforwardness, without the rules of propriety, becomes rudeness. When those who are in high stations perform well all their duties to their relations, the people are aroused to virtue. When old friends are not neglected by them, the people are preserved from meanness."
The philosopher Tsang was ill, he summoned his disciples and said: "Uncover my feet and hands. It is said in the Book of Poetry, 'We should be apprehensive and cautious, as if on the brink of a deep gulf,

as if treading on thin ice.' From now, I know that I have gotten past this sickness, my little children."
While the philosopher, Tsang, was ill, Meng Chang went to ask how he was. Tsang said to him, "When a bird is about to die, its songs are mournful; when a man is about to die, his words are excellent. There are three principles of conduct which the man of high rank should consider specially important: that in his deportment and manner he keeps from violence and heedlessness; that in regulating his countenance he keeps near to sincerity; and that in his words and tones he keeps far from lowness and impropriety. As to such matters as attending to the sacrificial vessels, there are the proper officers for them."
The philosopher Tsang said: "Gifted with ability, and yet putting questions to those who were not so; possessed of much, and yet putting questions to those possessed of little; having, as though he had not; full, and yet counting himself as empty; offended against, and yet entering into no altercation; formerly I had a friend who pursued this style of conduct."
The philosopher Tsang said: "Suppose that there is an individual who can be entrusted with the charge of a young orphan prince, and can be commissioned with authority over a state of a hundred lî, and whom no emergency however great can drive from his principles: is such a man a superior man? He is a superior man indeed."
The philosopher Tsang said: "The officer may not be without breadth of mind and vigorous endurance. His burden is heavy and his course is long. Perfect virtue is the burden which he considers it is his to sustain; is it not heavy? If you continue to death; is it not long?"

Negative Part 1

Although T'âi-po declined the rule of the kingdom three times, and he was praised by Confucius, while his manner might not be appropriate.

Commentary on Negative Part 1

T'âi-po gave the throne to Ji Li, but after that he was killed secretly. If T'âi-po did not decline the rule of the kingdom, Ji Li might have lived longer.

Neutrosophic Part 1

T'âi-po had three choices: he could receive the throne; he could give

the throne to Ji Li, and he and Ji Li could rule the kingdom together.

Commentary on Neutrosophic Part 1

At present, San Marino is the only country in the world that is ruled by two chiefs of state simultaneously.

Positive (Original) Part 2

Confucius said: "Be aroused by poetry; structure yourself with propriety, refine yourself with music."
Confucius said: "The people may be made to follow a path of action, but they may not be made to understand it."
Confucius said: "The man who is fond of daring and is dissatisfied with poverty, will proceed to insubordination. So will the man who is not virtuous, when you carry your dislike of him to an extreme."
Confucius said: "Though a man have abilities as admirable as those of the duke of Châu, yet if he be proud and niggardly, those other things are really not worth being looked at."
Confucius said: "It is quite rare to see someone who applies himself to the study of something for three years without having a noticeable result."
Confucius said: "With sincere faith he unites the love of learning; holding firm to death, he is perfecting the excellence of his course. Such a one will not enter a tottering state, nor dwell in a disorganized one. When right principles of government prevail in the kingdom, he will show himself; when they are prostrated, he will keep concealed. When a country is well governed, poverty and a mean condition are things to be ashamed of. When a country is ill governed, riches and honor are things to be ashamed of."
Confucius said: "If you don't have the official position, you cannot plan the affairs of its duties."

Negative Part 2

Confucius said, the people may not be made to understand a path of action. In the present age, it is impossible. Even now, an enterprise cannot be a law onto itself to damage the employees.

Commentary on Negative Part 2

In September 2007, members of the United Auto Workers, or UAW, walked off their jobs at about 80 General Motors (GM) facilities,

after contract talks broke down over job security and health care. This was the UAW's first nationwide strike against GM in 37 years.

Neutrosophic Part 2

If you don't have the official position, you cannot plan the affairs of its duties as Confucius said; however, you may look at all that matters in that position; or look at the partial matters in that position.

Commentary on Neutrosophic Part 2

Taking the United States's situation as the example: For the common government staffs and the common people, they may not consider the matters in the President's position; while the Vice President should keep close watch on the matters in the President's position, because the Vice President will exercise the President's authority if the President's is unable to fulfill the responsibility. Moreover, the ministers should pay attention to the partial matters in the President's position that are related to them.

Positive (Original) Part 3

Confucius said: "When the music master Chih first entered on his office, the finish of the Kwan Tsu was magnificent; how it filled the ears!"
Confucius said: "I really don't know what to do with those who are ardent but not upright, frank but not careful, and naive but not honest."
Confucius said: "Learn as if you could not reach your object, and were always fearing also lest you should lose it."
Confucius said: "How majestic was the manner in which Shun and Yü held possession of the empire, as if it were nothing to them!"
Confucius said: "Great indeed was Yâo as a sovereign! How majestic was he! It is only Heaven that is grand, and only Yâo corresponded to it. How vast was his virtue! The people could find no name for it. How majestic was he in the works which he accomplished! How glorious in the elegant regulations which he instituted!"
Shun had five ministers, and the empire was well governed.
King Wû said: "I have ten able ministers."
Confucius said: "Is not the saying that talents are difficult to find, true? Only when the dynasties of T'ang and Yü met, were they more abundant than in this of Châu, yet there was a woman among them.

The able ministers were no more than nine men. King Wan possessed two of the three parts of the empire, and with those he served the dynasty of Yin. The virtue of the house of Châu may be said to have reached the highest point indeed."
Confucius said: "Yü was flawless in character. He used himself the simplest food and drink, but displayed the utmost filial piety towards the spirits. His ordinary garments were poor, but he looked magnificent in his ceremonial cap and gown. Living in a humble abode, he exhausted himself in the excavation of drainage ways and canals. I cannot find a flaw in his character!"

Negative Part 3

Gold can't be pure and man can't be perfect. Yü was not flawless in character. One can find a flaw in the character of Yü!

Commentary on Negative Part 3

Before the age of Yü, the ruler did not give the throne to his son, but gave it to a so-called talented person. However Yü was the first one to give the throne to his son. In addition, Yü's method of controlling the floods may not have been the best one.

Neutrosophic Part 3

There may be three explanations as to why Yü gave the throne to his son. Act without selfish considerations; act with selfish considerations; and act partially without selfish considerations and partially with selfish considerations. As for controlling the floods, there may be three methods: personally take a hand in the work; do not take a hand in the work, but direct the work; and sometimes personally take a hand in the work and sometimes direct the work.

Commentary on Neutrosophic Part 3

According to the history record, Emperor Yao appointed Yü's father Gun to harness the flood. Gun built dikes to keep back the water, but failed. Shun, who succeeded Yao, killed Gun, and appointed Yü to continue with controlling the floods. Yü adopted the dredging method to lead the flood waters to flow along river courses into the sea. Yü worked with the common people in doing the hard physical labor. It was said that during the 13 years he passed his home three times, but did not enter until his task was completed.

However, one might ask a question, why did Yü really need to work together with the common people? The answer possibly is negative. If Yü tried to find more time to conduct the investigation and considered the best plan and simultaneously paid special attention to the logistics support work, then Yü and all the workers would not be so laborious, and the work might have been completed quicker.

Mao Zedong was different from Yü. He said, if I must take the gun frequently to go forth to battle, then the Red Army would be unsuccessful.

Positive, Negative and Neutrosophic Book 9

Positive () Part 1

The topics on which Confucius seldom spoke were profit, and also the appointments of Heaven, and perfect virtue.

A man of the village of Tâ-hsiang said: "How great Confucius is! His learning is extensive, and yet he does not render his name famous by any particular thing."
Confucius heard the observation, and said to his disciples, "What shall I practice? Shall I practice charioteering, or shall I practice archery? I will practice charioteering."
Confucius said: "The linen cap is that prescribed by the rules of ceremony, but now a silk one is worn. It is economical, and I follow the common practice. The rules of ceremony prescribe the bowing below the hall, but now the practice is to bow only after ascending it. That is arrogant. I continue to bow below the hall, though I oppose the common practice."
There were four things that Confucius had eliminated from himself. He had no arbitrary predeterminations, no absolute affirmation, no obstinacy, and no egoism.
Confucius met with danger in K'wang. He said: "After the death of King Wan, was not the cause of truth lodged here in me? If Heaven had wished to let this cause of truth perish, then I, a future mortal, should not have got such a relation to that cause. While Heaven does not let the cause of truth perish, what can the people of K'wang do to me?"
A high officer asked Tsze-kung: "Is your master a sage surely? How various is his ability!"
Tsze-kung said: "Certainly Heaven has endowed him unlimitedly. He

is about a sage. And, moreover, his ability is various."
Confucius heard of the conversation and said: "Does the high officer know me? When I was young, my condition was low, and therefore I acquired my ability in many things, but they were mean matters. Must the superior man have such variety of ability? He does not need variety of ability."
Lâo said: "Confucius said that he had no official employment and acquired many arts."
Confucius said: "Am I indeed possessed of knowledge? I am not knowing. But if a mean person, who appears quite empty-like, ask anything of me, I set it forth from one end to the other, and exhaust it."
Confucius said: "The phoenix does not appear; the river does not send forth the chart; it is all over with me!"
When Confucius saw someone in mourning, or anyone with the cap and upper and lower garments of full dress, or a blind person, on observing them approaching, though they might be younger than himself, he would rise up, and if he had to pass by them, he would do so hastily.

Negative Part 1

For the four things that Confucius had eliminated from himself, sometimes they are reasonable, and sometimes they are inevitable.

Commentary on Negative Part 1

For the "arbitrary predeterminations," as buying the lottery ticket, many people have to guess the prizewinning results.

For the "absolute affirmation," Confucius considered that the Zhou rite was absolutely correct.

For the "obstinacy," the child is often obstinate before his or her parents.

For the "egoism," in history, the dictators are all exclusive.

Neutrosophic Part 1

From the viewpoint of Neutrosophy, some people often run the arbitrary predeterminations, some people never run the arbitrary predeterminations, and some people run the arbitrary

predeterminations between times.

Commentary on Neutrosophic Part 1

Confucius had a different manner for different people and matters. He absolutely affirmed the Zhou rite, he absolutely negated Shaozhengmao and killed him; while for women, his attitudes were contradictory, sometimes he said that the women were difficult to get along with, sometimes he was eager for marriage and the like.

Positive (Original) Part 2

Yen Yüan, in admiration of Confucius's doctrines, sighed and said: "I looked up to them, and they seemed to become higher; I tried to penetrate them, and they seemed to become more firm; I looked at them before me, and suddenly they seemed to be behind. My Master Confucius, by orderly method, skillfully leads men on. He enlarged my mind with learning, and taught me the restraints of propriety. When I wish to give over the study of his doctrines, I cannot do so, and having exerted all my ability, there seems something to stand right up before me; but though I wish to follow and lay hold of it, I really cannot find the way to do so."
Confucius was extremely ill, Tsze-lû wished the disciples to act as retainers. During a remission of his illness, he said: "Long has the conduct of Yû been deceitful! By pretending to have ministers when I have them not, whom should I impose upon? Should I impose upon Heaven? Moreover, than that I should die in the hands of ministers, is it not better that I should die in the hands of you, my disciples? And though I may not get a great burial, shall I die upon the road?"
Tsze-kung said: "We have a beautiful gem here. Should we hide it away, or look for a good price and sell it?
Confucius said: "Sell it! Sell it! But I would wait till I got a good price."
Confucius was wishing to go and live among the nine wild tribes of the east. Someone said: "They are rude. How can you do such a thing?"
Confucius said: "If a superior man settles among them, what rudeness will there be?"
Confucius said: "I returned from Wei to Lû, and then the music was reformed, and the pieces in the Royal songs and Praise songs all found their proper places."
Confucius said: "Abroad, to serve the high ministers and nobles; at home, to serve one's father and elder brothers; in all duties to the

dead, not to dare not to exert one's self; and not to be overcome of wine: which one of these things do I attain to?"
Standing by a stream, Confucius said: "It passes on just like the river water, not ceasing day or night!"
Confucius said: "I have not seen one who loves virtue as he loves the beautiful woman."
Confucius said: "The prosecution of learning may be compared to what may happen in raising a mound. If there want but one basket of earth to complete the work, and I stop, the stopping is my own work. It may be compared to throwing down the earth on the level ground. Though but one basketful is thrown at a time, the advancing with it is my own going forward."
Confucius said: "Never flagging when I set forth anything to him; ah! That is Hûi."
Confucius said of Yen Yüan: "What a pity! I saw his constant advance. I never saw him stop in his progress."

Negative Part 2

Generally speaking, Yen Yüan never surpassed Confucius, while Tzu Kung surpassed Confucius in some aspects.

Commentary on Negative Part 2

For doing business, Tzu Kung's ability was better than Confucius. In fact, he was the earliest ancestor of the intellectual businessman.

Neutrosophic Part 2

Students' performances may be divided into three types: the student surpasses the teacher; does not surpass the teacher; and keeps pace with the teacher.

Commentary on Neutrosophic Part 2

Mencius (372 BC - 289 BC) was the fourth generation disciple of Confucius. He kept pace with Confucius. His thought and Confucian thoughts were named "the way of Confucius and Mencius."

Positive (Original) Part 3

Confucius said: "There are some young plants who sprout but do not blossom, some plants who blossom but do not bear fruit."

Confucius said: “A youth is to be regarded with respect. How do we know that his future will not be equal to our present? If he reach the age of forty or fifty, and has not made himself heard of, then indeed he will not be worth being regarded with respect.”
Confucius said: “Can men refuse to assent to the words of strict admonition? But it is reforming the conduct because of them which is valuable. Can men refuse to be pleased with words of gentle advice? But it is unfolding their aim which is valuable. If a man be pleased with these words, but does not unfold their aim, and assents to those, but does not reform his conduct, I can really do nothing with him.”
Confucius said: “Hold faithfulness and sincerity as first principles. Do not accept as friend anyone who is not as good as you. When you have faults, do not fear to abandon them.”
Confucius said: “The commander of the forces of a large state may be carried off, but the will of even a common man cannot be taken from him.”
Confucius said: “Dressed himself in a tattered robe quilted with hemp, yet standing by the side of men dressed in furs, and not ashamed; ah! it is Yû who is equal to this! He dislikes none, he covets nothing; what can he do but what is good!" Tsze-lû kept continually repeating these words of the ode, when Confucius said again: "Those things are by no means sufficient to constitute perfect excellence.”
Confucius said: “Only when the cold season comes, then we know how the pine and the cypress are the last to lose their leaves.”
Confucius said: “The wise are free from perplexities; the virtuous from anxiety; and the bold from fear.”
Confucius said: “There are some with whom we may study in common, but we shall find them unable to go along with us to principles. Perhaps we may go on with them to principles, but we shall find them unable to get established in those along with us. Or if we may get so established along with them, we shall find them unable to weigh occurring events along with us.”
“How the flowers of the aspen-plum flutter and turn! How could I not think of you? But your house is so far.”
Confucius said: “He did not really think of her. If he did, how was she distant?"

Negative Part 3

Although a person reaches the age of forty or fifty and has not made himself heard of, it may also be that great talent matures slowly.

Commentary on Negative Part 3

For many writers and artists, their works were not recognized until their late years. For instance, because of the strange style, Van Gogh's works were not accepted for a long time, only after dying his works began to be popular. The traditional Chinese painter, Master Qi Baishi, also made a name for himself at an old age. Moreover, Wu Chengen began to write the novel entitled *The Journey to the West* when he was 72 years old, and obtained great success.

Neutrosophic Part 3

The time when a person becomes famous may be as follows: as a baby, during childhood, youth, middle age, old age, and so on.

Commentary on Neutrosophic Part 3

The successor to the throne becomes famous at birth. The wonder child should become famous early. While the scientist and the statesman, generally become famous at middle age or even old age.

Positive, Negative and Neutrosophic Book 10

Positive (Original) Part 1

When Confucius was in his village, he was quietly sincere, as if he could not speak. When he was in the ancestral temple or the court, he spoke minutely on every point, but cautiously.
When Confucius was waiting at court, in speaking with the great officers of the lower grade, he spoke freely, but in a straightforward manner; in speaking with those of the higher grade, he did so blandly, but precisely.
When the ruler was present, Confucius's manner displayed respectful uneasiness; it was grave, but self-possessed.
When the lord called him to employ him in the reception of a visitor, his countenance appeared to change, and his legs began to move forward with difficulty.
Confucius inclined himself to the other officers among whom he stood, moving his left or right arm, as their position required, but keeping the skirts of his robe before and behind evenly adjusted. He hastened forward, with his arms like the wings of a bird. When the guest had retired, he would report to the lord, "The visitor has stopped looking back."
When Confucius entered the palace gate, he seemed to bend his body,

as if it were not sufficient to admit him.
When Confucius was standing, he did not occupy the middle of the gateway; when he passed in or out, he did not tread upon the threshold.
When Confucius was passing the station of the lord, his countenance appeared to change, and his legs bent under him, and his words came as if he hardly had breath to utter them.
He ascended the reception hall, holding up his robe with both his hands, and his body bent; holding in his breath also, as if he dared not breathe.
When Confucius came out from the audience, as soon as he had descended one step, he began to relax his countenance, and had a satisfied look. When he got to the bottom of the steps, he advanced rapidly to his place, with his arms like wings, and on occupying it, his manner still showed respectful uneasiness.
When Confucius was carrying the scepter of his ruler, he seemed to bend his body, as if he were not able to bear its weight. He did not hold it higher than the position of his hands in making a bow, nor lower than their position in giving anything to another. His countenance seemed to change, and look apprehensive, and he dragged his feet along as if they were held by something to the ground. In presenting the presents with which he was charged, he wore a placid appearance.
At Confucius's private audience, he was relaxed.
The superior man did not use a deep purple, or a puce color, in the ornaments of his dress. Even in his undress, he did not wear anything of a red or reddish color.
In warm weather, he had a single garment either of coarse or fine texture, but he wore it displayed over an inner garment. Over lamb's fur he wore a garment of black; over fawn's fur one of white; and over fox's fur one of yellow. The fur robe of his undress was long, with the right sleeve short. He required his sleeping dress to be half as long as his body. When staying at home, he used thick furs of the fox or the badger. When he put off mourning, he wore all the appendages of the girdle. His undergarment, except when it was required to be of a certain shape, was made of silk and was cut narrowly above and wide below. He did not wear lamb's fur or a black cap on a visit of condolence. On the first day of the month he put on his court robes, and presented himself at court. When fasting, he thought it necessary to have his clothes brightly clean and made of linen cloth.
When fasting, he thought it necessary to change his food, and also to change the place where he commonly sat in the apartment. He did

not dislike to have his rice finely cleaned, nor to have his mincemeat cut quite small. He did not eat rice which had been injured by heat or damp and turned sour, nor fish or flesh which was gone. He did not eat what was discolored, or what was of a bad flavor, nor anything which was ill-cooked, or was not in season. He did not eat meat which was not cut properly, nor what was served without its proper sauce. Though there might be a large quantity of meat, he would not allow what he took to exceed the due proportion for the rice. It was only in wine that he laid down no limit for himself, but he did not allow himself to be confused by it. He did not partake in wine and dried meat bought in the market. He was never without ginger when he ate, but he did not eat it much.

Negative Part 1

Confucius paid great attention to nutrition and health care, that was certainly very good, but the matter also had another aspect, if it was excess, then the result would be opposite.

Commentary on Negative Part 1

An animal's life in a difficult and wild environment would be longer compared to a life spent in the zoo.

Neutrosophic Part 1

How can do we promote longevity? Confucius only talked about the physical factor. In fact, he only does justice to the physical and spiritual factors, then one can embrace longevity.

Commentary on Neutrosophic Part 1

In the physical aspect, taking the diet as an example, one cannot eat too much, also cannot eat too little. In the spiritual aspect, one should maintain a gentle temper. As meeting the sad matter, one should extricate the mood as soon as possible, as meeting the happy matter, one should restrain the mood (in order to avoid that the extreme joy begets sorrow). In October, 2002, a Brazilian vanguard player was exceptionally happy after scoring a goal, and several hours later he died suddenly of a heart attack.

Positive (Original) Part 2

When Confucius had been assisting at the lord's sacrifice, he did not keep the flesh which he received overnight. The flesh of his family sacrifice he did not keep over three days. If kept over three days, people could not eat it. When eating, he did not talk. When in bed, he did not speak. Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave, respectful air. If his mat was not straight, he did not sit on it. When the villagers were drinking together, upon those who carried staffs going out, he went out immediately after. When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps. When he was sending complimentary inquiries to any one in another state, he bowed twice as he escorted the messenger away.
Chi K'ang having sent him a present of physic, Confucius bowed and received it, saying, "I do not know its properties. I dare not taste it."
The stable being burned down, when Confucius was at court, on his return he said: "Was anyone hurt?" He did not ask about the horses.
When the lord sent him a gift of cooked meat, he would adjust his mat, first taste it, and then give it away to others. When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. When the lord sent him a gift of a living animal, he would keep it alive. When he was in attendance on the lord and joining in the entertainment, the lord only sacrificed. He first tasted everything.

Negative Part 2

The way that Confucius accepted the gift was obviously different with the Western.

Commentary on Negative Part 2

According to some Western customs, as one person accepts the gift, he or she must open it to the eye and express favor and praise.

Neutrosophic Part 2

Some people only pay attention to the material gift. While we also have the spiritual gift, as well as the material and spiritual dual gifts.

Commentary on Neutrosophic Part 2

The good custom is one of spiritual gifts. In China, one advertisement

said that “the good custom is the good gift!” The following pictures showed that one person not only gave his friend a set of fitness appliances, but also told him he should often use it as a good custom.

Positive (Original) Part 3

When Confucius was ill and the lord came to visit him, he had his head to the east, made his court robes be spread over him, and drew his girdle across them.
When the lord's order called him, without waiting for his carriage to be yoked, he went at once. When Confucius entered the ancestral temple of the state, he asked about everything.
When any of Confucius’s friends died, if he had no relations who could be depended on for the necessary offices, Confucius would say, “I will bury him.”
When a friend sent Confucius a present, though it might be a carriage and horses, since it lacks the solemnity of sacrificial meat, he did not bow.
In bed, Confucius did not lie like a corpse. At home, he did not put on any formal deportment.
When Confucius saw anyone in a mourning dress, though it might be an acquaintance, he would change countenance; when he saw anyone wearing the cap of full dress, or a blind person, though he might be in his undress, he would salute him in a ceremonious manner.
To any person in mourning Confucius bowed forward to the crossbar of his carriage; he bowed in the same way to any one bearing the tables of population.
When he was at an entertainment where there was an abundance of provisions set before him, he would change countenance and rise up.
On a sudden clap of thunder, or a violent wind, Confucius would change countenance.
When Confucius was about to mount his carriage, he would stand straight, holding the cord.
When Confucius was in the carriage, he did not turn his head quite round, he did not talk hastily, he did not point with his hands.
Seeing the countenance, it instantly rises. It flies round, and by and by settles.
Confucius said: “There is the hen-pheasant on the hill bridge. At its season! At its season!” Tsze-lû made a motion to it. Thrice it smelled him and then flew away.

Negative Part 3

On a sudden clap of thunder, or a violent wind, some people are different from Confucius, they do not startle.

Commentary on Negative Part 3

In Chinese ancient times, Li Shimin, before he became the Emperor of Tang Dynasty, once facing the dangerous situation of the 100,000 armies led by Dou Jiande, bravely led 3500 cavalry soldiers to fight the enemy, finally Dou Jiande was unexpectedly captured.

Neutrosophic Part 3

When meeting dangers, people have four options: startle, remain calm, pretend to be startled, and pretend to be calm.

Commentary on Neutrosophic Part 3

During the Three Kingdom era, Liu Bei depended upon disguises to escape from danger.

One day, Cao Cao asked Liu Bei to attend a banquet. Suddenly the dark cloud was densely covered, Cao Cao said to Liu Bei directly, "Nowadays, the heroes in the world are you and me only!" Liu Bei was startled, just in time the thunder clap roaring, Liu Bei got an inspiration to drop the chopsticks and said that the reason for this was the thunder. Thus Cao Cao thought the Liu Bei was timid like a rabbit, and would not suspect and guard against Liu Bei.

Positive, Negative and Neutrosophic Book 11

Positive (Original) Part 1

Confucius said: "Common people develop their understanding of music and ritual earlier. The nobility develop these later. If I have occasion to choose the talented person, I will choose the former."
Confucius said: "None of those who were with me in Ch'an and Ts'âi ever got as far as my door."
Distinguished for their virtuous principles and practice, there were Yen Yûan, Min Tsze-ch'ien, Zan Po-niû, and Chung-kung; for their ability in speech, Tsâi Wo and Tsze-kung; for their administrative talents, Zan Yû and Chî Lû; for their literary acquirements, Tsze-yû and Tsze-hsiâ.
Confucius said: "Hûi is no help to me. There is nothing that I say in

which he does not delight."
Confucius said: "Filial indeed is Min Tsze-ch'ien! Other people say nothing of him different from the report of his parents and brothers."
Nan Yung was frequently repeating the lines about a white scepter stone. Confucius gave him the daughter of his elder brother to be his wife.
Chî K'ang asked which of the disciples loved to learn. Confucius replied to him, "There was Yen Hûi; he loved to learn. Unfortunately his appointed time was short, and he died. Now there is no one who loves to learn as he did."
When Yen Yüan died, Yen Lû begged the carriage of Confucius to sell and get an outer shell for his son's coffin. Confucius said: "Everyone calls his son his son, whether he has talents or has not talents. There was Lî; when he died, he had a coffin but no outer shell. I would not walk on foot to get a shell for him, because, having followed in the rear of the great officers, it was not proper that I should walk on foot."
When Yen Yüan died, Confucius said: "How cruel! Heaven is killing me! Heaven is killing me!"
When Yen Yüan died, Confucius bewailed him exceedingly, and the disciples who were with him said: "Master, your grief is excessive!"
"Is it excessive? If I am not to mourn bitterly for this man, for whom should I mourn?"
When Yen Yüan died, the disciples wanted to give him a great funeral, and Confucius said: "You may not do so." The disciples did bury him in great style. Confucius said: "Hûi behaved towards me as his father. I have not been able to treat him as my son. This was not my choice, and it was the doing of others."

Negative Part 1

As choosing the talented person, Confucius proposed to choose the people develop their understanding of music and ritual earlier. This viewpoint may not be correct in some cases. Some people did not study the necessary knowledge at the beginning, and they are studying at their jobs.

Commentary on Negative Part 1

Edison went to the elementary school for three months only, and some people even thought that he was a retarded child. However afterward Edison became the "king of invention" which was quite unexpected.

Neutrosophic Part 1
Some people study but never practice it, some people do practice but never study, some people study first then practices, and some people practice first then study.

Commentary on Neutrosophic Part 1

In the period of Qing Dynasty, Zhang Yao was poor during his childhood and he became an illiterate person. Afterward he joined the army, relied on the boldness he obtained and was appointed as a province-level official unexpectedly. While some people implored that he was an illiterate person. Then Zhang Yao was degraded by the Qing government. Zhang Yao had a sense of deep shame and decided to study energetically immediately. His wife was extremely literate so Zhang Yao asked her to guide him as a teacher. His wife executed the teacher's responsibility earnestly. Under her supervision and direction, Zhang Yao studied literature and history very hard, finally he could write a better article unexpectedly. Zuo Zongtang knew this so he submitted a written statement to recommend Zhang Yao to be the governor of Shandong province.

Positive (Original) Part 2

Chî Lû asked about serving the spirits. Confucius said: "If you can't yet serve men, how can you serve the spirits?"
Chî Lû added, "I venture to ask about death?"
Confucius said: "While you do not know life, how can you know about death?"
The disciple Min was standing by his side, looking bland and precise; Tsze-lû, looking bold and soldierly; Zan Yû and Tsze-kung, with a free and straightforward manner.
Confucius was pleased. He said: "Yû there! He will not die a natural death."
Some parties in Lû were going to take down and rebuild the Long Treasury. Min
Tsze-ch'ien said: "Suppose it were to be repaired after its old style; why must it be altered and made anew?"
Confucius said: "This man seldom speaks; but when he does, he is right on the mark."
Confucius said: "What has the lute of Yû to do in my door?" and so the other disciples began not to respect Tsze-lû. Confucius said: "Yû has ascended to the hall, though he has not yet passed into the inner

apartments."
Tsze-kung asked who was the most worthy between Shih and Shang. Confucius said: "Shih goes too far, Shang does not go far enough."
"Then is Shih superior?"
Confucius said: "Going too far is the same as not going far enough."
The head of the Chî family was richer than the duke of Châu had been, and yet Ch'iû collected his imposts for him, and increased his wealth. Confucius said: "He is no disciple of mine. My little children, beat the drum and assail him."
Characters of the four disciples: Ch'âi, Shan, Shih, and Yû. Ch'âi is simple. Shan is dull. Shih is specious. Yû is coarse.
Confucius said: "There is Hûi! He has nearly attained to perfect virtue. He is often in want. Ts'ze does not acquiesce in the appointments of Heaven, and his goods are increased by him. Yet his judgments are often correct."
Tsze-chang asked about the way of the good man. Confucius said: "He does not tread in the footsteps of others, but moreover, he does not enter the chamber of the sage."
Confucius said: "Someone may have profound theories—but is he a superior man? Or is he only superficially impressive?"

Negative Part 2

In certain circumstances, going too far is not the same as not going far enough.

Commentary on Negative Part 2

When you buy a television at the market, if you have enough money, not only can you buy a television, but you can also buy some fittings; while if you did not have enough money, then you could not buy the television and you would have to withdraw some money.

Neutrosophic Part 2

Sometimes going too far is needed, sometimes not going far enough in needed, and sometimes the moderate is needed.

Commentary on Neutrosophic Part 2

If the body is emaciated, then a nutrition supplement is needed; if the body is overweight, weight reduction is needed; and if the body weight is normal, then the diet must be nothing more or less.

Positive (Original) Part 3

Tsze-lû asked if it was a good idea to immediately put a teaching into practice when he first heard it. Confucius said: “You have a father and an older brother to consult. Why do you need to be so quick to practice it?” Zan Yû asked the same question. But Confucius said: “You should practice it immediately.”
Kung-hsî Hwâ said: “When Tsze-lû asked you, you told him he should consult his father and elder brother first. When Zan Yû asked you, you told him to practice it immediately. May I ask why?”
Confucius said, “Zan Yû is retiring and slow, so I push him. Tsze-lû has a tendency to jump the gun, so I restrain him.”
Confucius was put in fear in K'wang and Yen Yûan fell behind. Confucius, upon rejoining him, said: “I thought you had died.”
Hûi replied, “While you were alive, how should I presume to die?”
Chî Tsze-zan asked whether Chung Yû and Zan Ch'iû could be called great ministers. Confucius said: “I thought you would ask about some extraordinary individuals, and you only ask about Yû and Ch'iû! Who is called a great minister, is one who serves his prince according to what is right, and when he finds he cannot do so, retires. Now, as to Yû and Ch'iû, they may be called ordinary ministers.”
Tsze-zan said: “Then they will always follow their chief; won’t they?”
Confucius said: “In an act of parricide or regicide, they would not follow him.”
Tsze-lû got Tsze-kâo was appointed governor of Pî. Confucius said: “You are injuring a man's son.”
Tsze-lû said: “There are common people and officers, there are the altars of the spirits of the land and grain. Why must one read books before he can be considered to have learned?”
Confucius said: “It is on this account that I hate your glib-tongued people.”
Tsze-lû, Tsang Hsî, Zan Yû, and Kung-hsû Hwâ were sitting with Confucius. He said to them: “Though I am a day or so older than you, forget about it for the time being. From day to day you are saying, ‘We are not known.’ If some ruler were to know you, what would you like to do?”
Tsze-lû hastily and lightly replied, “Suppose the case of a state of ten thousand chariots; let it be straightened between other large states; let it be suffering from invading armies; and to this let there be added a famine in corn and in all vegetables: if I were entrusted with the government of it, in three years’ time I could make the people be bold, and recognize the rules of righteous conduct.”

Confucius smiled at him. Turning to Yen Yû, he said: “Ch'iû, what are your wishes?”
Ch'iû replied, “Suppose a state of sixty or seventy lî square, or one of fifty or sixty, and let me have the government of it; in three years’ time, I could make plenty to abound among the people. As to teaching them the principles of propriety, and music, I must wait for the rise of a superior man to do that.”
“What are your wishes, Ch'ih?” said Confucius next to Kung-hsî Hwâ.
Ch'ih replied, “I do not say that my ability extends to these things, but I should wish to learn them. At the services of the ancestral temple, and at the audiences of the princes with the sovereign, I should like, dressed in the dark square-made robe and the black linen cap, to act as a small assistant.”
Last of all, Confucius asked Tsang Hsî, “Tien, what are your wishes?” Tien, pausing as he was playing on his lute, while it was yet twanging, laid the instrument aside, and said “My wishes, are different from the cherished purposes of these three gentlemen.”
“What harm is there in that?" said Confucius; “do you also, as well as they, speak out your wishes.”
Tien then said: “In this, the last month of spring, with the dress of the season all complete, along with five or six young men who have assumed the cap, and six or seven boys, I would wash in the Î, enjoy the breeze among the rain altars, and return home singing.”
Confucius heaved a sigh and said: “I give my approval to Tien.”
The three others having gone out, Tsang Hsî remained behind, and said: ”What do you think of the words of these three friends?”
Confucius replied, “They simply told each one his wishes.”
Hsî pursued, “Master, why did you smile at Yû?”
He was answered, “The management of a state demands the rules of propriety. His words were not humble; therefore I smiled at him.”
Hsi again said: “But was it not a state which Ch'iû proposed for himself?”
The reply was, “Yes; did you ever see a territory of sixty or seventy lî or one of fifty or sixty, which was not a state?”
Once more, Hsî inquired, “And was it not a state which Ch'ih proposed for himself?”
Confucius again replied: “Yes; who but princes have to do with ancestral temples, and with audiences but the sovereign? If Ch'ih was a minor assistant at these affairs, then who could be a chief assistant?”

Negative Part 3

Confucius's appraisal to Tsze-kâo was not correct. In fact, afterward Confucius also changed his appraisal to him.

Commentary on Negative Part 3

Confucius once thought that Tsze-kâo was stupid and not good at study. However afterward Tsze-kâo was incorruptible for the official, therefore he received Confucius's commendation and the people's praise.

Neutrosophic Part 3

Some people do practice well; some people do theory well; and some people not only practice well, but also do theory well.

Commentary on Neutrosophic Part 3

Edison was a great inventor, but he never dealt with the theoretical problem; Einstein proposed his theories only, but he never did the experiment; while Newton not only had the great inventions (the reflecting telescope amongst others), but also advanced the great theories.

Positive, Negative and Neutrosophic Book 12

Positive (Original) Part 1

Yen Yüan asked about the meaning of perfect virtue. Confucius said: "To overcome one's self and return to the observance of rites, and that is perfect virtue. If one day a man can overcome himself and return to the observance of rites, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others?"
Yen Yüan said: "I beg to ask the steps of that process." Confucius replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety."
Yen Yüan then said: "Although I am not so perspicacious, I will apply myself to this teaching."
Chung-kung asked about perfect virtue. Confucius said: "It is, when you go abroad, to behave to every one as if you were receiving a great guest; to employ the people as if you were assisting at a great sacrifice;

not to do to others as you would not wish done to yourself; to have no murmuring against you in the country, and none in the family."
Chung-kung said: "Though I am deficient in intelligence and vigor, I will make it my business to practice this lesson."
Sze-mâ Niû asked about perfect virtue. Confucius said: "The man of perfect virtue is cautious and slow in his speech."
"Cautious and slow in his speech!" said Niu; "is this what is meant by perfect virtue?"
Confucius said: "When a man feels the difficulty of doing, can he be other than cautious and slow in speaking?"
Sze-mâ Niû asked about the superior man. Confucius said: "The superior man is free from anxiety and fear."
"Being without anxiety or fear!" said Niû; "does this constitute what we call the superior man?"
Confucius said: "When internal examination discovers nothing wrong, what is there to be anxious about, how could you have anxiety or fear?"
Sze-mâ Niû, full of anxiety, said: "Other men all have their brothers, I have none."
Tsze-hsiâ said to him, "There is the following saying which I have heard 'Death and life have their determined appointment; riches and honors depend upon Heaven." Let the superior man never fail reverentially to order his own conduct, and let him be respectful to others and observant of propriety, then all within the four seas will be his brothers. What has the superior man to do with being distressed because he has no brothers?"
Tsze-chang asked what constituted intelligence. Confucius said: "He with whom neither slander that gradually soaks into the mind, nor statements that startle like a wound in the flesh, are successful, may be called intelligent indeed. Yea, he with whom neither soaking slander, nor startling statements, and are successful, that may be called farseeing."
Tsze-kung asked about government. Confucius said: "Enough food, enough weapons and the confidence of the people in their ruler."
Tsze-kung said: "If it cannot be helped, and one of these must be dispensed with, which of the three should be foregone first?"
"The military equipment," said Confucius.
Tsze-kung again asked, "If it cannot be helped, and one of the remaining two must be dispensed with, which of them should be foregone?"
Confucius answered, "Part with the food. From of old, death has been the lot of a men; but if the people have no faith in their rulers, there is no standing for the state."

Chî Tsze-ch'ang said: “In a superior man it is only the substantial qualities which are wanted; why should we seek for ornamental accomplishments?”
Tsze-kung said: “Alas! You speak about the superior man, but a team of horses couldn't keep up with your tongue. Ornament is as substance; substance is as ornament. When the hair is taken off the hide of a tiger or leopard, it looks the same as the hide of a dog or sheep.”

Negative Part 1

Confucius said that “not to do to others as you would not wish done to yourself,” while these words are improper in certain circumstances, because the different person has the different situation, different interest and different benefit.

Commentary on Negative Part 1

You do not like being imprisoned, shouldn’t you let the guilty person be imprisoned?

Neutrosophic Part 1

For the person and matter that you do not like, you may have three choices: asking the other person to like them, not to like them, and to like a part of them.

Commentary on Neutrosophic Part 1

The brief introduction to Shakespeare's famous comedy *Twelfth Night* is as follows. Orsino, the Duke of Illyria, longs for the love of Olivia, but she does not love him. For the reason of shipwreck, the twin brother and sister, Viola and Sebastian arrive on the scene. In the end Sebastian and Olivia fall in love and marry. Orsino realizes that it is Viola that he loves and she agrees to marry him. While Orsino and Olivia are still good friends.

Positive (Original) Part 2

The duke Âi asked Yû Zo “The year is one of scarcity, and the returns for expenditure are not sufficient; what is to be done?”
Yû Zo replied to him, “Why not simply tithe the people?”
“With two tenths,” said the duke.

“I find it not enough; how could I do with that system of one tenth?” Yû Zo answered.
“If the people have plenty, their prince will not be left to want alone. If the people are in want, their lord cannot enjoy plenty alone.”
Tsze-chang asked how to increase virtue and dispel confusion, Confucius said: “Hold faithfulness and sincerity as first principles, and be moving continually to what is right, this is the way to exalt one's virtue. You love a man and wish him to live; you hate him and wish him to die. Having wished him to live, you also wish him to die. This is a case of delusion. It may not be on account of her being rich, yet you come to make a difference.”
The duke Ching of Ch'î, asked Confucius about government. Confucius replied, “There is government, when the prince is prince, and the minister is minister; when the father is father, and the son is son.”
“Good!” said the duke, “if, indeed, the prince be not prince, the minister not minister, the father not father, and the son not son, although I have my revenue, can I enjoy it?”
Confucius said: “Ah! it is Yû, who could with half a word settle litigations!” Tsze-lû never slept over a promise.
Confucius said: “In hearing litigations, I am like any other body. What is necessary, however, is to cause the people to have no litigations.”
Tsze-chang asked about government. Confucius said: “The art of governing is to keep its affairs before the mind without weariness, and to practice them with undeviating consistency.”
Confucius said: “By extensively studying all learning, and keeping himself under the restraint of the rules of propriety, one may thus likewise not err from what is right.”
Confucius said: “The superior man seeks to perfect the admirable qualities of men, and does not seek to perfect their bad qualities. The inferior man does the opposite of this.”
Chî K'ang asked Confucius about government. Confucius replied, “To govern means to rectify. If you were to lead the people with correctness, who would not be rectified?”
Chî K'ang, distressed about the number of thieves in the state, inquired of Confucius how to do away with them. Confucius said: “If you were not greedy, they wouldn't steal from you, even if you were to offer them a reward to do so.”

Negative Part 2

If you offer some persons a reward to steal, then they may do so.

Commentary on Negative Part 2

In the period of Warring States, the king of Wei and a beautiful woman Ruji fell in love. Ruji's father was killed by a man, and she told Xinlingjun tearfully. Then Xinlingjun sent his retainers to cut her personal enemy's head, and gave it to Ruji. Thus Ruji was willing to do anything for him. Afterward Xinlingjun asked Ruji to steal the military tally. Ruji did so from the king's bedroom and gave it to Xinlingjun.

Neutrosophic Part 2

If someone asks a person to kill another person, then he may do so, not do so, and after doing so he may also kill someone.

Commentary on Neutrosophic Part 2

In the time of spring and autumn, the king of Jin gave the priceless jade and horse to the king of Yu and asked him to help the army of Jin to attack the kingdom of Guo. The king of Yu agreed to do so. But after the kingdom of Guo was perished, the army of Jin caught the king of Yu and extinguished his country.

Positive (Original) Part 3

Chî K'ang asked Confucius about government, saying, "Suppose I were to kill the unjust, in order to advance the just. Would that be all right?"
Confucius replied: "In doing government, what is the need of killing? If you desire good, the people will be good. The nature of the superior man is like the wind, the nature of the inferior man is like the grass. When the wind blows over the grass, it always bends."

Tsze-chang asked, "What must the officer be, who may be said to be distinguished?"
Confucius said: "What is it you call being distinguished?"
Tsze-chang replied, "It is to be heard of through the state, to be heard of throughout his clan."
Confucius said: "That is notoriety, not distinction. Now the man of distinction is solid and straightforward, and loves righteousness. He examines people's words, and looks at their countenances. He is anxious to humble himself to others. Such a man will be

distinguished in the country; he will be distinguished in his clan. As to the man of notoriety, he assumes the appearance of virtue, but his actions are opposed to it, and he rests in this character without any doubts about himself. Such a man will be heard of in the country; he will be heard of in the clan."

Fan Ch'ih rambling with Confucius under the trees about the rain altars, said: "I venture to ask how to exalt virtue, to correct cherished evil, and to discover delusions."
Confucius said: "Truly a good question! If doing what is to be done be made the first business, and success a secondary consideration: is not this the way to exalt virtue? To assail one's own wickedness and not assail that of others; is not this the way to correct cherished evil? For a morning's anger to disregard one's own life, and involve that of his parents; is not this a case of delusion?"

Fan Ch'ih asked about benevolence. Confucius said: "It is to love all men." He asked about knowledge. Confucius said: "It is to know all men." Fan Ch'ih did not immediately understand these answers. Confucius said: "Employ the upright and put aside all the crooked; in this way the crooked can be made to be upright."
Fan Ch'ih retired, and, seeing Tsze-hsiâ, he said to him, "A little while ago, I had an interview with our master, and asked him about knowledge. He said: 'Employ the upright, and put aside all the crooked; in this way, the crooked will be made to be upright.' What did he mean?"
Tsze-hsiâ said: "Truly rich is his saying! Shun, being in possession of the kingdom, selected from among all the people, and employed Kâo-yâo, on which all who were devoid of virtue disappeared. T'ang, being in possession of the kingdom, selected from among all the people, and employed Î-Yin, and all who were devoid of virtue disappeared."

Tsze-kung asked about the way of friendship. Confucius said, "Speak to your friends honestly, and skillfully show them the right path. If you cannot, then stop. Don't humiliate yourself."

The philosopher Tsang said: "The superior man uses his refinement to meet his friends, and through his friends develops his humaneness."

Negative Part 3

As Confucius talked with Fan Ch'ih, firstly he said to love all men, then he said to employ the upright and put aside all the crooked. Here one can find some contradiction.

Commentary on Negative Part 3

To employ the upright is the representation to love some person, but to put aside all the crooked is the representation to hate some person.

Neutrosophic Part 3

A human being should kindly treat good people and good deeds; should not kindly treat evil people and evil deeds; and also should kindly treat people and deeds that are evil at present, but that can become the good people and good deeds finally.

Commentary on Neutrosophic Part 3

Victor Hugo's novel entitled *Les Misérables* (literally "The Miserable Ones") is the story of ex-convict, Jean Valjean, who cannot escape his dark past. He encounters Bishop Myriel, who turns his life around by showing him mercy and encouraging him to become a new man. Afterward he introduces some new manufacturing techniques and eventually builds two factories and becomes one of the richest men in the area. By popular acclaim he is made mayor.

Positive, Negative and Neutrosophic Book 13

Positive (Original) Part 1

Tsze-lû asked about how to govern. Confucius said, "Lead the people and work hard for them."
"Is there anything else?"
"Don't get discouraged."
Chung-kung, being chief minister to the head of the Chi family, asked about government. Confucius said: "Employ first the services of your various officers, pardon small faults, and raise to office men of virtue and talents."
Chung-kung said: "How shall I know the men of virtue and talent, so that I may raise them to office?"
He was answered, "Raise to office those whom you know. As to those whom you do not know, will others neglect them?"
Tsze-lû said: "The ruler of Wei has been waiting for you, in order for

you to administer the government. What will you consider the first thing to be done?"
Confucius replied, "What is necessary is to rectify names."
"So! indeed!" said Tsze-lû. "You are wide of the mark! Why must there be such rectification?"
Confucius said: "How uncultivated you are, Yû! A superior man, in regard to what he does not know, shows a cautious reserve. If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success. When affairs cannot be carried on to success, proprieties and music will not flourish. When proprieties and music do not flourish, punishments will not be properly awarded. When punishments are not properly awarded, the people do not know how to move hand or foot. Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect."
Fan Ch'ih asked about agriculture. Confucius said: "I am not so good for that as an old husbandman." He requested also to be taught gardening, and was answered, "I am not as good as an old gardener."
Confucius said: "Fan is a small man indeed! If a superior man loves propriety, the people will not dare not to be reverent. If he loves righteousness, the people will not dare not to submit to his example. If he loves good faith, the people will not dare not to be sincere. Now, when these things obtain, the people from all quarters will come to him, bearing their children on their backs; why does he have to worry about agriculture?"
Confucius said: Though a man may be able to recite the three hundred odes, yet if, when entrusted with a governmental charge, he knows not how to act, or if, when sent to any quarter on a mission, he cannot give his replies unassisted, notwithstanding the extent of his learning, of what practical use is it?"
Confucius said: "When a prince's personal conduct is correct, his government is effective without the issuing of orders. If his personal conduct is not correct, he may issue orders, but they will not be followed."
Confucius said: "The governments of Lû and Wei are as like as brothers."
Confucius said of Ching, a scion of the ducal family of Wei, that he knew the economy of the family well. When he began to have means, he said: "Here is a collection!" When they were a little increased, he said: "This is complete!" When he had become rich, he said: "This is

admirable!”

Negative Part 1

In some situations, it does not need to rectify names.

Commentary on Negative Part 1

Lu Xun’s “first wife” was Zhu An. Afterward, Lu Xun and Ms. Xu Guangping lived together as husband and wife, without legal or religious sanction. In this case, Xu Guangping did not request the status of wife, but gave it up to Zhu An. In June, 1947, Zhu An died of illness in Peking. Xu Guangping remitted money to make funeral arrangements for Zhu An. In fact, before her death, Zhu An frequently accepted living expenses from Xu Guangping. In Ms. Zhu An’s lonely life, the first person to give her compassion and respect was Xu Guangping.

Neutrosophic Part 1

Some people think a lot about their status, some people do not think a lot about status, and some people think a lot about so-called status that apparently may not be the real status.

Commentary on Neutrosophic Part 1

Deng Xiaoping, in his lifetime, held many important posts of the Party and state. Afterward he resigned all important posts one after another, but to end his unique remaining post was the honorary chairman of the Chinese Song Qingling Foundation, and he once donated his remuneration for publication to the foundation. Song Qingling (also known as Soong Qingling, 1893-1981) was born into a rich Christian family which played an important role in Chinese politics in the first half of the 20th century. She married Sun Yatsen in 1915. As the widow of Sun Yatsen, Song Qingling became an important member of the elite People's Republic of China. She was present on the Tiananmen rostrum when Mao Zedong delivered his speech inaugurating the PRC in 1949. On 16 May 1981, two weeks before her death, she was admitted to the Communist Party and was named Honorary President of the People's Republic of China. She is the only person ever to hold this title.
At the memorial meeting, Deng Xiaoping delivered the memorial speech, and highly praised her great honorable life.

Positive (Original) Part 2

Zan Yû was driving for Confucius on a trip to Wei. Confucius said: "How numerous are the people!"
Yû said: "Since they are thus numerous, what more shall be done for them?"
"Enrich them," was the reply.
"Once they are enriched, what is next?"
"Educate them."
Confucius said: "If there was a lord who would employ me, in the course of twelve months, I should have done something considerable. In three years, the government would be perfected."
Confucius said: "If good men were to govern a country in succession for a hundred years, they would be able to transform the violently bad, and dispense with capital punishments.' True indeed is this saying!"
Confucius said: "If a truly royal ruler were to arise, it would still require a generation (about thirty years), and then virtue would prevail."
Confucius said: "If a minister make his own conduct correct, what difficulty will he have in assisting in government? If he cannot rectify himself, what has he to do with rectifying others?"
The disciple Zan returned from court and Confucius said to him, "How are you so late?"
He replied, "We had government business."
Confucius said: "It must have been family affairs. If there had been government business, though I am not now in office, I should have been consulted about it."
The Duke Ting asked whether there was a single sentence which could make a country prosperous. Confucius replied, "Such an effect cannot be expected from one sentence. There is a saying, however, which people have 'To be a prince is difficult; to be a minister is not easy.' If a ruler knows this, the difficulty of being a prince, may there not be expected from this one sentence the prosperity of his country?"
The duke then said: "Is there a single sentence which can ruin a country?"
Confucius replied, "Such an effect as that cannot be expected from one sentence. There is, however, the saying which people have 'I have no pleasure in being a prince, but only in that no one can offer any opposition to what I say!' If a ruler's words be good, is it not also good that no one oppose them? But if they are not good, and no one

opposes them, may there not be expected from this one sentence the ruin of his country?"
The duke of Sheh asked about government. Confucius said: "Good government obtains, when those who are near are made happy, and those who are far off are attracted."
Tsze-hsiâ, being governor of Chü-fû, asked about government. Confucius said: "Do not be desirous to have things done quickly; do not look at small advantages. Desire to have things done quickly prevents their being done thoroughly. Looking at small advantages prevents great affairs from being accomplished."

Negative Part 2

Generally one cannot say, "Do not be desirous to have things done quickly," sometimes, we must have things done quickly

Commentary on Negative Part 2

After a big earthquake occurs, the leader must put forward the appropriate countermeasures at the quickest speed.

Neutrosophic Part 2

All that needs to be done quickly should be done quickly, all that needs to be done slowly should be done slowly, and all that needs to be done neither too quickly nor too slowly should be done neither too quickly nor too slowly.

Commentary on Neutrosophic Part 2

Confucius said: "If a truly royal ruler were to arise, it would still require a generation (about thirty years). The period of thirty years should be neither too long nor too short."

Positive (Original) Part 3

The Duke of Sheh informed Confucius, saying, "Among us here there are those who may be styled upright in their conduct. If their father have stolen a sheep, they will bear witness to the fact."
Confucius said: "Among us, in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this."

Fan Ch'ih asked about perfect virtue. Confucius said: "It is, in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man may go among rude, uncultivated tribes, these qualities may not be neglected."
Tsze-kung asked: "What qualities must a man possess to entitle him to be called an officer?"
Confucius said: "He who in his conduct of himself maintains a sense of shame, and when sent to any quarter will not disgrace his prince's commission, deserves to be called an officer."
Tsze-kung pursued, "I venture to ask who may be placed in the next lower rank?"
And he was told, "He whom the circle of his relatives pronounce to be filial, whom his fellow villagers and neighbors pronounce to be fraternal."
Again the disciple asked, "I venture to ask about the class still next in order." Confucius said: "They are determined to be sincere in what they say, and to carry out what they do. They are obstinate little men. Yet perhaps they may make the next class."
Tsze-kung finally inquired, "Of what sort are those of the present day, who engage in government?"
Confucius said "Pooh! they are so many pecks and hampers, not worth being taken into account."
Confucius said: "Since I cannot get men pursuing the due medium, to whom I might communicate my instructions, I must find the ardent and the cautiously-decided. The ardent will advance and lay hold of truth; the cautiously-decided will keep themselves from what is wrong."
Confucius said: "The people of the south have a saying 'A man without constancy cannot be either a wizard or a doctor.' Good! Inconstant in his virtue, he will be visited with disgrace."
Confucius said: "This arises simply from not attending to the prognostication."
Confucius said: "The superior man is affable, but not adulatory; the inferior man is adulatory, but not affable."
Tsze-kung asked: "What do you say of a man who is loved by all the people of his neighborhood?"
Confucius replied, "We may not for that accord our approval of him."
"And what do you say of him who is hated by all the people of his neighborhood?"
Confucius said: "We may not for that conclude that he is bad. It is better than either of these cases that the good in the neighborhood

love him, and the bad hate him."
Confucius said: "The superior man is easy to serve and difficult to please. If you try to please him in any way which is not accordant with right, he will not be pleased. But in his employment of men, he uses them according to their capacity. The inferior man is difficult to serve, and easy to please. If you try to please him, though it be in a way which is not accordant with right, he may be pleased. But in his employment of men, he wishes them to be equal to everything."
Confucius said: "The superior man is self-confident without being arrogant. The inferior man is arrogant and lacks self-confidence."
Confucius said: "With firmness, strength, simplicity and caution in speaking, you will be close to virtue."
Tsze-lû asked: "What qualities must a man possess to entitle him to be called a scholar (shih)?" Confucius said: "If you are decisive, kind and gentle, you can be called a shih. With friends, the shih is clear but kind. With his brothers he is gentle."
Confucius said: "Let a good man teach the people seven years, and they may take up arms."
Confucius said: "Lead untrained people to fight, is the same as throwing them away."

Negative Part 3

In many situations, it is not the case said by Confucius to teach people for seven years, and they may take up arms.

Commentary on Negative Part 3

Admiral Li Tianyou (1914—1970), was a high-ranking general officer of the Chinese People's Liberation Army. Li Tianyou joined up when he was 14 years old, and only 6 years later he was appointed as the division commander of the Red Army.

Neutrosophic Part 3

Common people become generals, some people happen to need 7 years, some people do not need 7 years, and some people need more than 7 years. So does to become a millionaire. In this case, 7 years are neither too long nor too short.

Commentary on Neutrosophic Part 3

***Your First Million in Seven Years* written by Bodo Schafer, is an**

inspiring book that shows the road to prosperity, financial freedom and financial security. Europe's leading money coach reveals secrets on building a fortune.

Positive, Negative and Neutrosophic Book 14

Positive (Original) Part 1

Hsien asked about what is shameful.
Confucius said, “When the way prevails in your state, to be concerned about your salary is shameful. When the way is absent in your state, to be concerned about your salary is shameful.”
Hsien asked: “When one is not motivated by arrogance, pride, resentment and desire, can be he considered perfect virtue?”
Confucius said, “This can certainly be called 'difficult,' but I don't know if it can be called perfect virtue.”
Confucius said: “A scholar (shih) who cherishes the love of comfort is not fit to be deemed a scholar (shih).”
Confucius said: “When good government prevails in a state, language may be lofty and bold, and actions the same. When bad government prevails, the actions may be lofty and bold, but the language may be with some reserve.”
Confucius said: “The virtuous will be sure to speak correctly, but those whose speech is good may not always be virtuous. Men of principle are sure to be bold, but those who are bold may not always be men of principle.”
Nan-kung Kwo, submitting an inquiry to Confucius, said: “I was skillful at archery, and Âo could move a boat along upon the land, but neither of them died a natural death. Yü and Chî personally wrought at the toils of husbandry, and they became possessors of the kingdom.”
Confucius made no reply; but when Nan-kung Kwo went out, he said: “A superior man indeed is this! An esteemer of virtue indeed is this!”
Confucius said: “Superior men, and yet not always virtuous, there have been, alas! But there never has been an inferior man, and, at the same time, virtuous.”
Confucius said: “Can there be love which does not lead to strictness with its object? Can there be loyalty which does not lead to the instruction of its object?”
Confucius said: “In preparing the governmental notifications, P'î Shan first made the rough draft; Shî-shû examined and discussed its contents; Tsze-yü, the manager of foreign intercourse, then polished the style; and, finally, Tsze-ch'ân of Tung-lî gave it the proper

elegance and finish."
Someone asked about Tsze-ch'ân. Confucius said: "He was a kind man." He asked about Tsze-hsî. Confucius said: "That man! That man!" He asked about Kwan Chung. "For him," said Confucius, "the city of Pien, with three hundred families, was taken from the chief of the Po family, who did not utter a murmuring word, though, to the end of his life, he had only coarse rice to eat."
Confucius said: "To be poor without resentment is difficult. To be rich without arrogance is easy."
Confucius said: "Mang Kung-ch'o is more than fit to be chief officer in the families of Châo and Wei, but he is not fit to be great officer to either of the States Tang or Hsieh."
Tsze-lû asked what constituted a COMPLETE man. Confucius said: "Suppose a man with the knowledge of Tsang Wû-chung, the freedom from covetousness of Kung-ch'o, the bravery of Chwang of Pien, and the varied talents of Zan Ch'iû; add to these the accomplishments of the rules of propriety and music; such a one might be reckoned a COMPLETE man." He then added, "But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends: such a man may be reckoned a COMPLETE man."
Confucius asked Kung-ming Chiâ about Kung-shû Wan, saying, "Is it true that your master speaks not, laughs not, and takes not?"
Kung-ming Chiâ replied, "This has arisen from the reporters going beyond the truth. My master speaks when it is the time to speak, and so men do not get tired of his speaking. He laughs when there is occasion to be joyful, and so men do not get tired of his laughing. He takes when it is consistent with righteousness to do so, and so men do not get tired of his taking."
Confucius said: "So! But is it so with him?"
Confucius said: "Tsang Wû-chung, keeping possession of Fang, asked of the duke of Lû to appoint a successor to him in his family. Although it may be said that he was not using force with his sovereign, I believe he was."
Confucius said: "The duke Wan of Tsin was crafty and not upright. The duke Hwan of Ch'î was upright and not crafty."

Negative Part 1

National politics are dark, if one cannot but serve as an official to earn money, at the same time in his or her power to do good, then this

does not mean shame.

Commentary on Negative Part 1

Hermann Goering was a German military leader and a leading member of the Nazi Party. After World War II, Goering was convicted of war crimes and crimes against humanity at the Nuremberg Trials. He committed suicide by cyanide ingestion the night before he was due to be hanged.
However it is rarely known that Hermann Goering's younger brother Albert Goering secretly saved several thousand Jew's lives from a Nazi concentration camp. In 1939, he bravely declared: "I despise Hitler, my brother and all Nazi members."

Neutrosophic Part 1

At any time, there are the ignominious persons, the honorable persons, as well as neutral persons.

Commentary on Neutrosophic Part 1

In the Second World War, quite a number of Germans were at the neutral state: they did not oppose the Nazi party, and did not slaughter the Jew.

Positive (Original) Part 2

Tsze-lû said: "The duke Hwan killed his brother Chiû, when Shâo Hû died with his master, but Kwan Chung did not die. May I say that he was not wanting in
virtue?"
Confucius said: "The Duke Hwan assembled all the princes together, and that not with weapons of war and chariots: it was all through the influence of Kwan Chung. Whose beneficence was like his? Whose beneficence was like his?"
Tsze-kung said: "Kwan Chung, I apprehend, was wanting in virtue. When the Duke Hwan caused his brother Chiû to be killed, Kwan Chung was not able to die with him. Moreover, he became prime minister to Hwan."
Confucius said: "Kwan Chung acted as prime minister to the duke Hwan, made him leader of all the princes, and united and rectified the whole kingdom. Down to the present day, the people enjoy the gifts which he conferred. But for Kwan Chung, we should now be

wearing our hair unbound, and the lappets of our coats buttoning on the left side. Will you require from him the small fidelity of common men and common women, who would commit suicide in a stream or ditch, no one knowing anything about them?"

The great officer, Hsien, who had been family minister to Kung-shû Wan, ascended to the prince's court in company with Wan. Confucius, having heard of it, said: "He deserved to be considered WAN (the accomplished)."

Confucius was speaking about the unprincipled course of the duke Ling of Wei, when Ch'î K'ang said: "Since he is of such a character, how is it he does not lose his state?"

Confucius said: "The Chung-shû Yü has the superintendence of his guests and of strangers; the litanist, T'o, has the management of his ancestral temple; and Wang-sun Chiâ has the direction of the army and forces: with such officers as these, how should he lose his state?"

Confucius said: "He who speaks without modesty will find it difficult to make his words good."

Chan Ch'ang murdered the duke Chien of Ch'î. Confucius bathed, went to court and informed the duke Âi, saying, "Chan Hang has slain his sovereign. I beg that you will undertake to punish him."

The duke said: "Inform the chiefs of the three families of it."

Confucius retired, and said: "Following in the rear of the great officers, I did not dare not to represent such a matter, and my prince says, 'Inform the chiefs of the three families of it.' " He went to the chiefs, and informed them, but they would not act.

Confucius then said: "Following in the rear of the great officers, I did not dare not to represent such a matter."

Tsze-lû asked how to deal with a ruler. Confucius said, "If you have to oppose him, don't do it by deceit."

Confucius said: "The superior man penetrates that which is above. The inferior man penetrates that which is below."

Confucius said: "In ancient times, men learned with a view to their own improvement. Nowadays, men learn with a view to the approbation of others."

Chü Po-yü sent a messenger with friendly inquiries to Confucius. Confucius sat with him, and questioned him. "What," said he! "is your master engaged in?"

The messenger replied, "My master is anxious to make his faults few, but he has not yet succeeded."

He then went out, and Confucius said: "A messenger indeed! A messenger indeed!"

Confucius said: "He who is not in any particular office has nothing to do with plans for the administration of its duties."

The philosopher Tsang said: “The superior man, in his thoughts, does not go out of his place.”
Confucius said: “The superior man is modest in his speech, but exceeds in his actions.”
Confucius said: “The way of the superior man is threefold, but I am not equal to it. Virtuous, he is free from anxieties; wise, he is free from perplexities; bold, he is free from fear.”
Tsze-kung said: “Master, that is what you yourself say.” Tsze-kung was in the habit of comparing men together.
Confucius said: “Tsze must have reached a high pitch of excellence! Now, I have not leisure for this.”
Confucius said: “I will not be concerned at men's not knowing me; I will be concerned at my own want of ability.”
Confucius said: “He who does not anticipate attempts to deceive him, nor think beforehand of his not being believed, and yet apprehends these things readily (when they occur); is he not a man of superior worth?”
Wei-shang Mâu said to Confucius, "Ch'iû, why are you so restless? Is it not that you are an insinuating talker?" Confucius said: “I do not dare to play the part of such a talker, but I hate obstinacy.”

Negative Part 2

At present, for many people, the motive of study is not to plaster themselves.

Commentary on Negative Part 2

In China, many retired elders participate in the Old-age University. Some of them want to realize their university dream they had at a young age; some want to follow the step of Times, some want to live colorfully, some want to pass the time, and some want to prevent the senile dementia sickness.

Neutrosophic Part 2

Many middle-aged people are located at the backbone footings, they need to study especially.

Commentary on Neutrosophic Part 2

Quite a number of middle-aged people only do two matters in the subway: sleeping firstly to refresh, then reading in order to be

working well.

Positive (Original) Part 3

Confucius said: “A good horse is praised for its virtue, not for its strength.”
Someone said: “What do you say concerning the principle that injury should be recompensed with kindness?”
Confucius said: “With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness.”
Confucius said: “Alas! there is no one that knows me.”
Tsze-kung said: “What do you mean by thus saying that no one knows you?” Confucius replied, “I do not murmur against Heaven. I do not grumble against men. My studies lie low, and my penetration rises high. But there is Heaven; that knows me!”
The Kung-po Liâo, having slandered Tsze-lû to Chî-sun, Tsze-fû Ching-po informed Confucius of it, saying, “Our master is certainly being led astray by the Kung-po Liâo, but I have still power enough left to cut Liâo off, and expose his corpse in the market and in the court.”
Confucius said: “If my principles are to advance, it is so ordered. If they are to fall to the ground, it is so ordered. What can the Kung-po Liâo do where such ordering is concerned?”
Confucius said: “Some men of worth retire from the world. Some retire from particular states. Some retire because of disrespectful looks. Some retire because of contradictory language.”
Confucius said: “Those who have done this are seven men.”
Tsze-lû happening to pass the night in Shih-man, the gatekeeper said to him, “Whom do you come from?”
Tsze-lû said: “From Mr. K'ung.”
“It is he, is it not?” said the other.
“Who knows the impracticable nature of the times and yet will be doing in them.”
Confucius was playing, one day, on a musical stone in Wei, when a man, carrying a straw basket, passed door of the house where Confucius was, and said: “His heart is full who so beats the musical stone.” A little while after, he added, “How contemptible is the one-ideaed obstinacy those sounds display! When one is taken no notice of, he has simply at once to give over his wish for public employment. ‘Deep water must be crossed with the clothes on; shallow water may be crossed with the clothes held up.’ ”
Confucius said: “How determined is he in his purpose! But this is not

difficult!”
Tsze-chang said: “What is meant when the Shû says that Kâo-tsung, while observing the usual imperial mourning, was for three years without speaking?” Confucius said: “Why must Kâo-tsung be referred to as an example of this? The ancients all did so. When the sovereign died, the officers all attended to their several duties, taking instructions from the prime minister for three years.”
Confucius said: “When rulers love to observe the rules of propriety, the people respond readily to the calls on them for service.”
Tsze-lû asked what constituted the superior man. Confucius said: “The cultivation of himself in reverential carefulness.”
“And is this all?” said Tsze-lû.
“He cultivates himself so as to give rest to others," was the reply.”And is this all?” again asked Tsze-lû.
Confucius said: “He cultivates himself so as to give rest to all the people. He cultivates himself so as to give rest to all the people: even Yâo and Shun were still solicitous about this.”
Yüan Zang was squatting on his heels, and so waited the approach of Confucius, who said to him, “In youth not humble as befits a junior; in manhood, doing nothing worthy of being handed down; and living on to old age: this is to be a pest.” With this he hit him on the shank with his staff.
A boy from the village of Ch'üeh was working as a messenger. Someone asked Confucius: “Is he developing?”
Confucius said: “I can see that he likes to sit in grown-up's places, and likes to be buddies with his elders. But he is not seeking to develop himself. He wants to grow up too quickly.”

Negative Part 3

Although some boys like to sit in grown-up's places, they may be the aspirant ones.

Commentary on Negative Part 3

In August, 2007, a 9 year old Hong Kong prodigy, Shen Shijun, enrolled in the math department at Hong Kong Baptist University, and he became Hong Kong’s youngest university student beyond the memory of men.
And what is more, in October, 2005, 8 year-old South Korean prodigy, Song Yougen, became a freshman of the Physics Department at South Korean Inha University.

Neutrosophic Part 3

One cannot make excessive demands on young boys, also theu may not let them alone. Moreover, a boy cannot be judged from one or two matters.

Commentary on Neutrosophic Part 3

At present, Italy does not have a college entrance examination. The students may enter any university to study, however the elimination rate is very high. Thus the university does not make excessive demands to the students, and they may also not let them alone.

Positive, Negative and Neutrosophic Book 15

Positive (Original) Part 1

Duke Ling of Wei asked Confucius about military tactics. Confucius said, "I know about the handling of ritual sacrifices, but I have not studied strategy." On this, the next day, he and his disciples took their departure and continued their travels.
By the time they got to Chan, their provisions were exhausted, and his followers became so ill that they were unable to rise. Tsze-lû was obviously angry about it. He said: "Has the superior man likewise to endure in this way?"
Confucius said: "The superior man remains stable when in dire straits. The inferior man falls apart."
Confucius said: "Ts'ze, you think, I suppose, that I am one who learns many things and keeps them in memory?"
Tsze-kung replied, "Yes, but perhaps it is not so?"
"No," was the answer, "I seek a unity all pervading."
Confucius said: "Yû, those who know virtue are few."
Confucius said: "May not Shun be instanced as having governed efficiently without exertion? What did he do? He did nothing but gravely and reverently occupy his royal seat."
Tsze-chang asked how a man should conduct himself, so as to be everywhere appreciated. Confucius said: "Let his words be sincere and truthful and his actions honorable and careful; such conduct may be practiced among the rude tribes of the South or the North. If his words be not sincere and truthful, and his actions not honorable and careful, will he, with such conduct, be appreciated, even in his neighborhood? When he is standing, let him see those two things, as it were, fronting him. When he is in a carriage, let him see them attached to the yoke. Then may he subsequently carry them into

practice." Tsze-chang wrote these counsels on the end of his sash.
Confucius said: "Truly straightforward was the historiographer Yü. When good government prevailed in his state, he was like an arrow. When bad government prevailed, he was like an arrow. A superior man indeed is Chü Po-yü! When good government prevails in his state, he is to be found in office. When bad government prevails, he can roll his principles up, and keep them in his mind."
Confucius said: "When a man may be spoken with, not to speak to him is to err in reference to the man. When a man may not be spoken with, to speak to him is to err in reference to our words. The wise err neither in regard to their man nor to their words."
Confucius said: "The determined scholar (shih) and the man of virtue will not save their lives if it requires damaging their virtue. They will even sacrifice themselves to consummate their virtue."
Tsze-kung asked about the practice of virtue. Confucius said: "The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars."
Yen Yüan asked how the government of a country should be administered. Confucius said: "Follow the seasons of Hsiâ. Ride in the state carriage of Yin. Wear the ceremonial cap of Châu. Let the music be the Shâo with its pantomimes. Banish the songs of Chang, and keep far from specious talkers. The songs of Chang are licentious; specious talkers are dangerous."
Confucius said: "If a man takes no thought about what is distant, he will find anxious near at hand."
Confucius said: "It is all over! I have not seen one who loves virtue as he loves the beautiful woman."
Confucius said: "Was not Tsang Wan like one who had stolen his situation? He knew the virtue and the talents of Hûi of Liû-hsiâ, and yet did not procure that he should stand with him in court."

Negative Part 1

Although a man does not have long-term considerations, if he or she considers the matters in the near future thoroughly and carefully, he or she may not become anxious.

Commentary on Negative Part 1

Xu Yinchuan was known as "the first person of Chinese chess," he once said that he would be too tired if one always decided the goal for

himself or herself, moreover the decided goal may not be realized. I thought that it was very good to understand my responsibility and to have every game of chess earnestly.

Neutrosophic Part 1

Confucius only considered long-term matters and the ones at present, but he did not consider the intermediate stage matters.

Commentary on Neutrosophic Part 1

In America, the "intermediate stage election" is very important.

Positive (Original) Part 2

Confucius said: "Expect much from yourself and little from others and you will avoid incurring resentments."
Confucius said: "If a man doesn't continually question, 'What should I do? What should I do?' I don't know what I can do for him."
Confucius said: "When a number of people are together, for a whole day, without their conversation turning on righteousness, and when they are fond of carrying out the suggestions of a small shrewdness; theirs is indeed a hard case."
Confucius said: "The superior man in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a superior man."
Confucius said: "The superior man is distressed by his want of ability. He is not distressed by men's not knowing him."
Confucius said: "The superior man is concerned about the kind of reputation he will have after he passes away.""
Confucius said: "The superior man seeks within himself. The inferior man seeks within others."
Confucius said: "The superior man is dignified, but does not wrangle. He is sociable, but not a partisan."
Confucius said: "The superior man does not promote a man simply on account of his words, nor does he put aside good words because of the man."
Tsze-kung asked: "Is there one word which may serve as a rule of practice for all one's life?" Confucius said: "Is not RECIPROCITY such a word? What you do not want done to yourself, do not do to others."
Confucius said: "In my dealings with men, whose evil do I blame,

whose goodness do I praise, beyond what is proper? If I do sometimes exceed in praise, there must be ground for it in my examination of the individual. This people supplied the ground why the three dynasties pursued the path of straightforwardness."
Confucius said: "Even in my early days, a historiographer would leave a blank in his text, and he who had a horse would lend him to another to ride. Now, alas! There are no such things."
Confucius said: "Specious words confound virtue. Want of forbearance in small matters confounds great plans."
Confucius said: "When the multitude hate a man, it is necessary to examine into the case. When the multitude like a man, it is necessary to examine into the case."

Negative Part 2

In the normal condition, it is impossible for one to never ask "what should I do?" while one may infrequently ask "what should I do?"

Commentary on Negative Part 2

There are three cases that one who never asks "what should I do?" Firstly, this person does not want to handle anything; secondly, this person can solve all problems; thirdly, this person's parents or other people may replace him or her to solve all problems. However these three cases do not exist in the normal condition.

Neutrosophic Part 2

For one who may infrequently ask "what should I do?" We can replace Confucius to ask him or her some question.

Commentary on Neutrosophic Part 2

For one who may infrequently ask "what should I do?" We can ask him or her: "what should you do?" Or let the most intimate people in this personlife ask him or her such a question.

Positive (Original) Part 3

Confucius said: "A man can enlarge the ways (principles) which he follows; those ways (principles) do not enlarge the man."
Confucius said: "To make a mistake and not correct it: this is a real mistake."

Confucius said: “I have spent a whole day without eating and a whole night without sleeping in order to think, but it was of no use, I got nothing out of it. Thinking cannot compare with studying.”
Confucius said: “The object of the superior man is truth. Food is not his object. There is plowing; even in that there is sometimes want. So with learning; emolument may be found in it. The superior man is anxious lest he should not get truth; he is not anxious lest poverty should come upon him.”
Confucius said: “When a man's knowledge is sufficient to attain, and his virtue is not sufficient to enable him to hold, whatever he may have gained, he will lose again. When his knowledge is sufficient to attain, and he has virtue enough to hold fast, if he cannot govern with dignity, the people will not respect him. When his knowledge is sufficient to attain, and he has virtue enough to hold fast; when he governs also with dignity, yet if he try to move the people contrary to the rules of propriety: full excellence is not reached.”
Confucius said: “The superior man cannot be known in little matters; but he may be entrusted with great concerns. The small man may not be entrusted with great concerns, but he may be known in little matters.”
Confucius said: “Virtue is more to man than either water or fire. I have seen men die from treading on water and fire, but I have never seen a man die from treading the course of virtue.”
Confucius said: “Let every man consider virtue as what devolves on himself. He may not yield the performance of it even to his teacher.”
Confucius said: “The superior man is correctly firm, and not firm merely.”
Confucius said: “A minister, in serving his prince, reverently discharges his duties, and makes his emolument a secondary consideration.”
Confucius said: “In teaching there should be no distinction of classes.”
Confucius said: “Those whose courses are different cannot lay plans for one another.”
Confucius said: “In language it is simply required that it conveys the meaning.”
The blind music master, Mien, having called upon him, when they came to the steps, Confucius said: “Here are the steps.” When they came to the mat for the guest to sit upon, he said: “Here is the mat.” When all were seated, Confucius informed him, saying, “So and so is here; so and so is here.”
The music master, Mien, having gone out, Tsze-chang asked, saying. “Is it the rule to tell those things to the blind music master?”

Confucius said: “Yes. This is certainly the way to help them who lead the blind.”

Negative Part 3

Firstly, for different students with different ambitions, Confucius found it impossible to teach them all completely. Secondly, at present, people receive more types of required educations.

Commentary on Negative Part 3

Firstly, for the man who wanted to be an outstanding general, it was impossible for Confucius to teach him for a long time because he had not studied strategy. Secondly, taking present university as the example, colleges may be divided into Colleges of Science, Colleges of Engineering, Colleges of Liberal Arts and the like. The College of Liberal Arts will not recruit the student who wants to study science or engineering, unless he or she changes their major into liberal arts.

Neutrosophic Part 3

It was impossible for Confucius to forecast several thousand years later, at present the different disciplines will intercross and penetrate mutually.

Commentary on Neutrosophic Part 3

In the past, the professor who was good at Relativity Theory only taught the students of physics department; while, at present he or she may teach the students at the College of Science and the College of Engineering.
However, today, the teacher who is good at lectures and eloquence may give a class to all students; in this significance, only such a teacher can say: “In teaching there should be no distinction of classes.”

Positive, Negative and Neutrosophic Book 16

Positive (Original) Part 1

The head of the Chî family was going to launch an attack to Chwan-yü. Zan Yû and Chî-lû went to see Confucius, and said: “The Chî family are going to commence operations against Chwan-yü.”
Confucius said: “Ch'iû, is it not you who are in fault here? Now, in

regard to Chwan-yü, long ago, a former king appointed its ruler to preside over the sacrifices to the eastern Mang; moreover, it is in the midst of the territory of our state; and its ruler is a minister in direct connection with the sovereign: What has your chief to do with attacking it?"

Zan Yû said: "Our master wishes the thing; neither of us two ministers wishes it."

Confucius said: "Ch'iû, there are the words of Châu Zan, 'When he can put forth his ability, he takes his place in the ranks of office; when he finds himself unable to do so, he retires from it. How can he be used as a guide to a blind man, who does not support him when tottering, nor raise him up when fallen?' And further, you speak wrongly. When a tiger or rhinoceros escapes from his cage; when a tortoise or piece of jade is injured in its repository: whose is the fault?" Zan Yû said: "But at present, Chwan-yü is strong and near to Pî; if our chief do not now take it, it will hereafter be a sorrow to his descendants."

Confucius said. "Ch'iû, the superior man hates those declining to say 'I want such and such a thing,' and framing explanations for their conduct. I have heard that rulers of states and chiefs of families are not troubled lest their people should be few, but are troubled lest they should not keep their several places; that they are not troubled with fears of poverty, but are troubled with fears of a want of contented repose among the people in their several places. For when the people keep their several places, there will be no poverty; when harmony prevails, there will be no scarcity of people; and when there is such a contented repose, there will be no rebellious upsettings. So it is. Therefore, if remoter people are not submissive, all the influences of civil culture and virtue are to be cultivated to attract them to be so; and when they have been so attracted, they must be made contented and tranquil. Now, here are you, Yû and Ch'iû, assisting your chief. Remoter people are not submissive, and, with your help, he cannot attract them to him. In his own territory there are divisions and downfalls, leavings and separations, and, with your help, he cannot preserve it. And yet he is planning these hostile movements within the state. I am afraid that Chî-sun family's worries lie not in Chwan-yü but within the walls of their own palace."

Confucius said: "When the way of good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of Heaven. When the way of bad government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the princes. When these things proceed from the princes, as a rule, the cases will be few in which they do not lose their

power in ten generations. When they proceed from the great officers of the princes, as a rule, the case will be few in which they do not lose their power in five generations. When the subsidiary ministers of the great officers hold in their grasp the orders of the state, as a rule the cases will be few in which they do not lose their power in three generations. When right principles prevail in the kingdom, government will not be in the hands of the great officers. When right principles prevail in the kingdom, the common people do not debate politics among themselves."

Negative Part 1

In certain circumstances, "When the way of good government prevails in the empire" should be changed into "When the emperor prevails in the empire."

Commentary on Negative Part 1

When the emperor prevails in the empire, certainly the ceremonies, music, and punitive military expeditions will be decided by the emperor.

Neutrosophic Part 1

There are three kinds of relationships between the emperors and the subordinates: The emperor implements the tyranny to the subordinates, the subordinates give orders to the emperor, and the emperor and the subordinates have harmonious relations.

Commentary on Neutrosophic Part 1

"Governing of the Zhenguan" refers to the reigning period of the ancient Chinese Tang emperor Li Shimin, as a result of the implementation of clear and bright politics, thus the prosperous aspect was appeared. According to historical records, Li Shimin knew the subordinates well enough to assign their jobs commensurable with their abilities, and adopted some politics to promote the social development; in addition, he could resist the aggression. Therefore Li Shimin became a famous ruler in Chinese history.

Positive (Original) Part 2

Confucius said: "The revenue of the state has left the ducal house now for five generations. The government has been in the hands of the great officers for four generations. On this account, the descendants of the three Hwan are much reduced."
Confucius said: "There are three kinds of friendship which are beneficial and three kinds of friendship which are harmful. Friendship with the Just, friendship with the sincere and friendship with the learned are all beneficial. Friendship with the deceptive, friendship with the unprincipled and friendship with smooth talkers are harmful."
Confucius said: "There are three things men find enjoyment in which are advantageous, and three things they find enjoyment in which are injurious. To find enjoyment in the discriminating study of ceremonies and music; to find enjoyment in speaking of the goodness of others; to find enjoyment in having many worthy friends: these are advantageous. To find enjoyment in extravagant pleasures; to find enjoyment in idleness and sauntering; to find enjoyment in the pleasures of feasting: these are injurious."
Confucius said: "There are three errors to which they who stand in the presence of a man of virtue and station are liable. They may speak when it does not come to them to speak; this is called rashness. They may not speak when it comes to them to speak; this is called concealment. They may speak without looking at the countenance of their superior; this is called blindness."
Confucius said: "There are three things which the superior man guards against. In youth, when the physical powers are not yet settled, he guards against lust. When he is strong and the physical powers are full of vigor, he guards against quarrelsomeness. When he is old, and the animal powers are decayed, he guards against covetousness."
Confucius said: "The superior man stands in awe of three things. He is in awe of the decree of Heaven. He is in awe of great men. He is in awe of the words of the sages. The inferior man does not know the decree of Heaven; he takes great men lightly, and laughs at the words of the sages."

Negative Part 2

For the three things mentioned by Confucius: to guard against lust, quarrelsomeness, and covetousness; any age people should guard against. For example, not only the young people should guard against lust, but also the middle-aged and the senior people should guard against lust.

Commentary on Negative Part 2

Soon after Li Longji （685－762） helped his father to obtain the throne, his father gave the throne to Li Longji. Henceforth, high-spirited Li Longji brought Tang Dynasty with the development peak. However when things reached an extreme they turned back, facing peace and prosperity, Li Longji was infatuated gradually. When Li Longji was 61 year-old, he took a fancy to his daughter-in-law Yang Yuhuan, and recklessly snatched this peerless beauty from his son. Because he clung to the beautiful Yang Yuhuan, Li Longji started to pay no attention to the royal government. Finally, it caused An Lushan's rebellion, and the Tang Dynasty ran downhill inevitably.

Neutrosophic Part 2

For different times of life, people should have different things to do.

Commentary on Neutrosophic Part 2

Young people should study hard and obtain useful knowledge and abilities as possible; for the middle-aged people, they should make great efforts to struggle, and reach as many achievements as possible; for the old-aged people, they should take care of the natural lifespan, and handle some beneficial matters if possible.

Positive (Original) Part 3

Confucius said: "Those who are born knowing it are the best. Those who study to know it are next; those who are limited and yet study are next; those who are limited and do not even study are considered to be the lowest level of people."
Confucius said: "The superior man has nine things which are subjects with him of thoughtful consideration. In regard to the use of his eyes, he is anxious to see clearly. In regard to the use of his ears, he is anxious to hear distinctly. In regard to his countenance, he is anxious that it should be benign. In regard to his demeanor, he is anxious that it should be respectful. In regard to his speech, he is anxious that it should be sincere. In regard to his doing of business, he is anxious that it should be reverently careful. In regard to what he doubts about, he is anxious to question others. When he is angry, he thinks of the difficulties (his anger may involve him in). When he sees gain to be got, he thinks of righteousness."

Confucius said: “Contemplating good, and pursuing it, as if they could not reach it; contemplating evil! and shrinking from it, as they would from thrusting the hand into boiling water: I have seen such men, as I have heard such words. Living in retirement to study their aims, and practicing righteousness to carry out their principles: I have heard these words, but I have not seen such men.”
The Duke Ching of Ch'î had a thousand teams, each of four horses, but on the day of his death, the people did not praise him for a single virtue. Po-î and Shû-ch'î died of hunger at the foot of the Shâu-yang mountain, and the people, down to the present time, praise them. Is not that saying illustrated by this?
Ch'an K'ang asked Po-yü, saying, “Have you heard any lessons from your father different from what we have all heard?”
Po-yü replied, “No. He was standing alone once, when I passed below the hall with hasty steps, and said to me, ‘Have you learned the Odes?’ On my replying ''Not yet,’ he added, ‘If you do not learn the Odes, you will not be fit to converse with.’ I retired and studied the Odes. Another day, he was in the same way standing alone, when I passed by below the hall with hasty steps, and said to me, ‘Have you learned the rules of propriety?’ On my replying ‘Not yet,’ he added, ‘If you do not learn the rules of propriety, your character cannot be established.’ I then retired, and learned the rules of propriety. I have heard only these two things from him.”
Ch'ang K'ang retired, and, quite delighted, said: “I asked one thing, and I have got three things. I have heard about the Odes. I have heard about the rules of propriety. I have also heard that the superior man maintains a distant reserve towards his son.”
The wife of the lord of a state is called by him LADY. She calls herself LITTLE BOY. The people of the state call her THE LADY OF THE LORD, and, to the people of other states, they call her THE LITTLE LORD. The people of other states also call her THE LADY OF THE LORD.

Negative Part 3

Those who are born knowing it are impossible.

Commentary on Negative Part 3

Even for Confucius, his knowledge was obtained through study after he was born.

Neutrosophic Part 3

For the study grades, there are the high level ones, the low level ones and the medium level ones.

Commentary on Neutrosophic Part 3

For study grades, the medium level people are the majority; the high level ones and the low level ones are the minority. Therefore, the education investment should mainly face the medium level people. The parents should not hope that their son will grow up to be excessively successful, and hope for their daughter to become a phoenix in order to avoid this they must not give their children excessive pressure.

Positive, Negative and Neutrosophic Book 17

Positive (Original) Part 1

Yang Ho wanted to see Confucius, but Confucius would not go to see him. On this, he sent a present of a pig to Confucius, who, having chosen a time when Ho was not at home, went to pay his respects for the gift. However, Confucius happened to meet Yang Ho on the way. Ho said to Confucius, "Come, let me speak with you." He then asked, "Can he be called benevolent who keeps his jewel in his bosom, and leaves his country to confusion?"
Confucius replied, "No."
"Can he be called wise, who is anxious to be engaged in public employment, and yet is constantly losing the opportunity of being so?"
Confucius again said: "No."
"The days and months are passing away; the years do not wait for us."
Confucius said: "All right, I shall take office."
Confucius said: "People are similar by nature, but through different practices become quite different from each other."
Confucius said: "There are only the wise of the highest class, and the stupid of the lowest class, who cannot be changed."
Confucius, having come to Wû-ch'ang, heard there the sound of stringed instruments and singing. Well pleased and smiling, he said: "Why use an ox knife to kill a fowl?"
Tsze-yû replied, "Formerly, Master, I heard you say, 'When the man of high station is well instructed, he loves men; when the man of low station is well instructed, he is easily ruled.' "
Confucius said: "My disciples, Yen's words are right. What I said was

only a joke."
Kung-shan Fû-zâo, when he was holding Pi, and in an attitude of rebellion, invited Confucius to visit him, and Confucius was rather inclined to go. Tsze-lû was displeased, and said: "Indeed, you cannot go! Why must you think of going to see Kung-shan?"
Confucius said: "Can it be without some reason that he has invited ME? If any one employ me, may I not make an eastern Châu?"
Tsze-chang asked Confucius about perfect virtue. Confucius said: "To be able to practice five things everywhere under heaven constitutes perfect virtue."
He begged to ask what they were, and was told, "Gravity, generosity of soul, sincerity, earnestness, and kindness. If you are grave, you will not be treated with disrespect. If you are generous, you will win all. If you are sincere, people will repose trust in you. If you are earnest, you will accomplish much. If you are kind, this will enable you to employ the services of others."
Pî Hsî invited Confucius to visit him, Confucius was inclined to go. Tsze-lû said: "Master, formerly I have heard you say, 'When a man in his own person is guilty of doing evil, a superior man will not associate with him.' Pî Hsî is in rebellion, holding possession of Chung-mâu; if you go to him, what shall be said?" Confucius said: "Yes, I did say that. But is it not said: that, if a thing be really hard, it may be ground without being made thin? Is it not said: that, if a thing be really white, it may be steeped in a dark fluid without being made black? Am I a gourd? How can I be hung up from the end of a string, instead of being eaten?"

Negative Part 1

Through the same practice, people may also become quite different from each other.

Commentary on Negative Part 1

The Huangpu Military Academy came into existence in 1924, all the schoolmates studied the same curriculums. However, after graduating, some became the Communist Party's military backbone, while some became the Kuomintang's military backbone.

Neutrosophic Part 1

There are nine relationships between practices and results. The cases for practices may be divided into three types: the practices are the

same, the practices are different, and the practices are partially the same and partially different. Each type of practices is corresponding to three types of results: the results are the same, the results are different, and the results are partially the same and partially different.

Commentary on Neutrosophic Part 1

Many country's leaders had experiences in college, these experiences may be divided into three types: some of them were in domestic colleges, some of them were in foreign colleges, and some of them were not only in domestic colleges but also in foreign colleges. Each type of experience is corresponding to three types of achievements: the achievements are good, the achievements are not good, and the achievements are ordinary.

Positive (Original) Part 2

Confucius said: "Yû, have you heard the six words to which are attached six becloudings?"
Yû answered that he hadn't. "Sit down, and I will tell them to you. There is the love of being benevolent without the love of learning; the beclouding here leads to a foolish simplicity. There is the love of knowing without the love of learning; the beclouding here leads to dissipation of mind. There is the love of being sincere without the love of learning; the beclouding here leads to an injurious disregard of consequences. There is the love of straightforwardness without the love of learning; the beclouding here leads to rudeness. There is the love of boldness without the love of learning; the beclouding here leads to insubordination. There is the love of firmness without the love of learning; the beclouding here leads to extravagant conduct."
Confucius said: "My children, why do you not study the Book of Poetry? The Odes serve to stimulate the mind. They may be used for purposes of self-contemplation. They teach the art of sociability. They show how to regulate feelings of resentment. From them you learn the more immediate duty of serving one's father, and the remoter one of serving one's prince. From them we become largely acquainted with the names of birds, beasts, and plants."
Confucius said to Po-yü, "Do you give yourself to the Châu-nan and the Shâo-nan. The man who has not studied the Châu-nan and the Shâo-nan is like one who stands with his face right against a wall. Is he not so?"
Confucius said: " 'It is according to the rules of propriety,' they say.

‘it is according to the rules of propriety,’ they say. Are gems and silk all that is meant by propriety? ‘It is music,’ they say. ‘it is music,’ they say. Are bells and drums all that is meant by music?”
Confucius said: “He who puts on an appearance of stern firmness, while inwardly he is weak, is like one of the small, mean people; yea, is he not like the thief who breaks through, or climbs over, a wall?”
Confucius said: “Your good, careful people of the villages are the thieves of virtue.”
Confucius said: “To tell, as we go along, what we have heard on the way, is to cast away our virtue.”
Confucius said: “There are those mean creatures! How impossible it is along with them to serve one's prince! While they have not got their aims, their anxiety is how to get them. When they have got them, their anxiety is lest they should lose them. When they are anxious lest such things should be lost, there is nothing to which they will not proceed.”

Negative Part 2

In the times of Confucius, studying “Poems” was very useful. However, at present poetry is no longer popular.

Commentary on Negative Part 2

Some joke said: “The people writing poems are more than the people reading the poem.”

Neutrosophic Part 2

Besides study and practice, the third method can be used to increase people’s ability: with the aid of a superman and the high technology.

Commentary on Neutrosophic Part 2

In 2000, the “shark skin swimsuit” came into the market, to compare with the past swimsuit, the new swimsuit could reduce water resistance. At the 2004 Sydney Olympic Games, Ian James Thorpe put on the shark skin swimsuit to win 3 gold medals, thus the shark skin swimsuit shook the world.

Positive (Original) Part 3

Confucius said: “Anciently, men had three failings, which now

perhaps are not to be found. The high-mindedness of antiquity showed itself in a disregard of small things; the high-mindedness of the present day shows itself in wild license. The stern dignity of antiquity showed itself in grave reserve; the stern dignity of the present day shows itself in quarrelsome perverseness. The stupidity of antiquity showed itself in straightforwardness; the stupidity of the present day shows itself in sheer deceit."

Confucius said: "Fine words and an insinuating appearance are seldom associated with virtue."

Confucius said: "I hate the manner in which purple takes away the luster of vermilion. I hate the way in which the songs of Chang confound the music of the Ya. I hate those who with their sharp mouths overthrow kingdoms and families."

Confucius said: "I wish I could avoid talking."

Tsze-kung said: "Master, if you didn't speak, what would we disciples have to record?"

Confucius said: "Does Heaven speak? Yet the four seasons continue to change, and all things are born. Does Heaven speak?"

Zû Pei wished to see Confucius, but Confucius declined, on the ground of being sick, to see him. When the bearer of this message went out at the door, (Confucius) took his lute and sang to it, in order that Pei might hear him.

Tsâi Wo asked Confucius about the three years mourning for parents, saying that three years were too long and one year was enough. "If the superior man," said he, "abstains for three years from the observances of propriety, those observances will be quite lost. If for three years he abstains from music, music will be ruined. Within a year the old grain is exhausted, and the new grain has sprung up, and, in procuring fire by friction, we go through all the changes of wood for that purpose. After a complete year, the mourning may stop."

Confucius said: "If you were, after a year, to eat good rice, and wear embroidered clothes, would you feel at ease?"

"I should," replied Wo.

Confucius said: "If you can feel at ease, do it. But a superior man, during the whole period of mourning, does not enjoy pleasant food which he may eat, nor derive pleasure from music which he may hear. He also does not feel at ease, if he is comfortably lodged. Therefore he does not do what you propose. But now you feel at ease and may do it."

Tsâi Wo then went out, and Confucius said: "This shows Yü's want of virtue. It is not till a child is three years old that it is allowed to leave the arms of its parents. And the three years' mourning is universally observed throughout the empire. Did Yü enjoy the three years of love

from his parents?”
Confucius said: “Hard is it to deal with who will stuff himself with food the whole day, without applying his mind to anything good! Are there not gamesters and chess players? To be one of these would still be better than doing nothing at all.”
Tsze-lû said: “Does the superior man esteem valor?" Confucius said: "The superior man holds righteousness to be of highest importance. A man in a superior situation, having valor without righteousness, will be guilty of insubordination; one of the lower people having valor without righteousness, will commit robbery.”
Tsze-kung said: “Has the superior man his hatreds also?”
Confucius said: “He has his hatreds. He hates those who proclaim the evil of others. He hates the man who, being in a low station, slanders his superiors. He hates those who have valor merely, and are unobservant of propriety. He hates those who are forward and determined, and, at the same time, of contracted understanding.”
Confucius then inquired, “Ts'ze, have you also your hatreds?”
Tsze-kung replied, “I hate those who pry out matters, and ascribe the knowledge to their wisdom. I hate those who are only not modest, and think that they are valorous. I hate those who make known secrets, and think that they are straightforward.”
Confucius said: “Of all people, girls and servants are the most difficult to behave to. If you are familiar with them, they lose their humility. If you maintain a reserve towards them, they are discontented.”
Confucius said: “One has reached the age of forty and is disliked, who will be disliked to the end.”

Negative Part 3

Confucian manner to treat Zû Pei may be inappropriate, because Zû Pei wanted to see Confucius to study the ritual. If he was ordered to discuss the important matter with Confucius, this manner may have delayed national affairs.

Commentary on Negative Part 3

The British priest, David Collie, said that the Chinese liked lying, the typical example was Zû Pei who wanted to see Confucius.

Neutrosophic Part 3

If Confucius really did not want to meet Zû Pei, he might use the

manner neither cold nor hot.

Commentary on Neutrosophic Part 3

When Zû Pei was coming, Confucius could ask the disciples to meet Zû Pei, and found out his purpose in coming. If nothing was important, then the disciples should see the visitor out; if Zû Pei said something important, then Confucius should have come out to meet him.

Positive, Negative and Neutrosophic Book 18

Positive (Original) Part 1

The Viscount of Wei withdrew from the court. The Viscount of Chî became a slave to Châu. Pî-kan remonstrated with him and died. Confucius said: "There were three benevolent men in the Yin dynasty."
Hûi of Liû-hsiâ, being chief criminal judge, was thrice dismissed from his office. Someone said to him, "Is it not yet time for you, sir, to leave this?"
He replied, "Serving men in an upright way, where shall I go to, and not experience such a thrice-repeated dismissal? If I choose to serve men in a crooked way, what necessity is there for me to leave the country of my parents?"
The duke Ching of Ch'î, with reference to the manner in which he should treat Confucius, said: "I cannot treat him as I would the chief of the Chî family. I will treat him in a manner between that accorded to the chief of the Chî, and that given to the chief of the Mang family." He also said: "I am old; I cannot use his doctrines." Confucius took his departure.
The people of Ch'î sent to Lû a present of female musicians, which Chî Hwan received, and for three days no court was held. Confucius took his departure.
The madman of Ch'û, Chieh-yü, passed by Confucius, singing and saying, "Phoenix! Phoenix! How your virtue has declined! Your past cannot be corrected, But your future is yet to come. Give up! Give up! Those who involve themselves in Government now will be in danger." Confucius got down from his carriage and wanted to converse with him, but Chieh-yü hastened away, so that Confucius could not speak with him.

Negative Part 1

The manner that madman Chieh-yü met Confucius was improper, but Confucius's manner was very good.

Commentary on Negative Part 1

If the madman Chieh-yü really did not want to talk with Confucius, he should not have sang and as he passed by Confucius. Otherwise, if he did so, then he should not hasten away.

Neutrosophic Part 1

Even the madman should be crazy at the suitable time, instead of being crazy at anytime.

Commentary on Neutrosophic Part 1

The madman should not be crazy as passed by Confucius, much less Confucius who initially wanted to talk with him. If this madman did not refuse to talk with Confucius, then 《The Analects of Confucius》 might be increased a section of talking with madman.

Positive (Original) Part 2

Ch'ang-tsü and Chieh-nî were at work in the field together, when Confucius passed by them, and sent Tsze-lû to inquire for the ford. Ch'ang-tsü said: "Who is he that holds the reins in the carriage there?" Tsze-lû told him, "It is Confucius.' "
"Is it not Confucius of Lû?"
"Yes," was the reply.
To which the other's rejoined, "He knows the ford."
Tsze-lû then inquired of Chieh-nî, who said to him, "Who are you, sir?"
He answered, "I am Chung Yû."
"Are you not the disciple of Confucius of Lû?" asked the other.
"I am," replied he.
Then Chieh-nî said to him, "Disorder, like a swelling flood, spreads over the whole empire, and who is he that will change its state for you? Rather than follow one who merely withdraws from this one and that one, had you not better follow those who have withdrawn from the world altogether?" With this he fell to covering up the seed, and proceeded with his work, without stopping.
Tsze-lû went and reported their remarks, when Confucius observed

with a sigh, “It is impossible to associate with birds and beasts, as if they were the same with us. If I associate not with these people, with mankind, with whom shall I associate? If the way prevailed in the realm, I would not try to change anything.”
Tsze-lû, following Confucius, happened to fall behind, when he met an old man, carrying across his shoulder on a staff a basket for weeds.
Tsze-lû said to him, “Have you seen my master, sir?”
The old man replied, “Your four limbs are unaccustomed to toil; you cannot distinguish the five kinds of grain: who is your master?” With this, he planted his staff in the ground, and proceeded to weed. Tsze-lû joined his hands across his breast, and stood before him. The old man kept Tsze-lû to pass the night in his house, killed a fowl, prepared millet, and feasted him. He also introduced to him his two sons.
The next day, Tsze-lû went on his way, and reported his adventure. Confucius said: “He is a recluse,” and sent Tsze-lû back to see him again, but when he got to the place, the old man was gone.
Tsze-lû said, “If you don't have a position in society, how can you practice rightness? If the relationship between young and old cannot be abandoned, how can the relationship between ruler and minister be abandoned? Desiring to keep his own purity, he disrupts the great bonds of society. The superior man practices his Rightness from his place in society. When rightness is not being done, he is the one who is aware of it.”

Negative Part 2

In certain circumstances, not only a man is correct who does not serve as an official, but also he is correct who does not serve as an emperor.

Commentary on Negative Part 2

For the Chinese Ming Dynasty's Emperor Chong Zhen, if he was not an emperor, the ruling of Ming Dynasty might be longer than he was an emperor, and Chong Zhen might not be compelled to hang himself.

Neutrosophic Part 2

Regarding the occupation and the position, people have much more choices to compare with the times of Confucius.

Commentary on Neutrosophic Part 2

Einstein refused to be the Israeli president, but continued to be engaged in scientific research, his choice was very wise, and obtained people's high praise. However, Einstein did not refuse to be concerned with the political problems, but presented a definite answer for the great issue related to the fate of human beings.

Positive (Original) Part 3

The men who have retired to privacy from the world have been Po-î, Shû-ch'î, Yü-chung, Î-yî, Chû-chang, Hûi of Liû-hsiâ, and Shâo-lien. Confucius said: "Refusing to surrender their wills, or to submit to any taint in their persons; such, I think, were Po-î and Shû-ch'î. It may be said of Hûi of Liû-hsiâ, and of Shâo-lien, that they surrendered their wills, and submitted to taint in their persons, but their words corresponded with reason, and their actions were such as men are anxious to see. This is all that is to be remarked in them. It may be said of Yü-chung and Î-yî, that, while they hid themselves in their seclusion, they gave a license to their words; but in their persons, they succeeded in preserving their purity, and, in their retirement, they acted according to the exigency of the times. I am different from all these. I have no course for which I am predetermined, and no course against which I am predetermined."
The grand music master, Chih, went to Ch'î. Kan, Confucius of the band at the second meal, went to Ch'û. Liâo, the band master at the third meal, went to Ts'âi. Chüeh, the band master at the fourth meal, went to Ch'in. Fang-shû, the drum master, withdrew to the north of the river. Wû, Confucius of the hand drum, withdrew to the Han. Yang, the assistant music master, and Hsiang, master of the musical stone, withdrew to an island in the sea.
The duke of Châu addressed his son, the duke of Lû, saying, "The superior man does not neglect his relatives and does not let the High Minister get resentments about not being utilized. Therefore, he doesn't fire anyone unless there is a really good reason, and he does not seek for all abilities in a single person."
To Châu belonged the eight officers, Po-tâ, Po-kwô, Chung-tû, Chung-hwû, Shû-yâ, Shû-hsiâ, Chî-sui, and Chî-kwa.

Negative Part 3

At any time, no one can speak frankly and dissolutely. Even the

recluse cannot say unsuitable words freely.

Commentary on Negative Part 3

Anybody's words and deeds, should be restricted by the law, moral, national interest, and so on. For example, at any time and in any country, the words and deeds, that will harm the national interest, should be forbidden.
Ji Kang was a famous recluse in Chinese history. Because Ji Kang's words and deeds did not observe the law and etiquette, and destroyed the ruling foundation of Sima Zha, finally he was killed by Sima Zhao.

Neutrosophic Part 3

Confucius said that he had no course for which he was predetermined, and no course against which he was predetermined. That is conformed to the principle of Neutrosophy. The people should be realistic, and adopt the different processing methods to the different things.

Commentary on Neutrosophic Part 3

For the manners to the monarch, sometimes Confucius was devoted to his duty, sometimes he presented his frank opinion, and sometimes he left without saying good-bye.

Positive, Negative and Neutrosophic Book 19

Positive (Original) Part 1

Tsze-chang said: "The scholar (shih) who faced with danger can abandon his life; who seeing an opportunity for gain, thinks of rightness; who at rituals is reverent and who at funerals is sorrowful: he is worth something."
Tsze-chang said: "Keeping one's virtue without extending it; trusting the way without enriching it. What can you gain? And what can you get rid of?"
The disciples of Tsze-hsiâ asked Tsze-chang about the principles that should characterize mutual intercourse. Tsze-chang asked, "What does Tsze-hsiâ say on the subject?"
They replied, "Tsze-hsiâ says: 'Associate with those who can advantage you. Put away from you those who cannot do so.' "

Tsze-chang observed, “This is different from what I have learned. The superior man honors the talented and virtuous, and bears with all. He praises the good, and pities the incompetent. Am I possessed of great talents and virtue? Who is there among men whom I will not bear with? Am I devoid of talents and virtue? Men will put me away from them. What have we to do with the putting away of others?”
Tsze-hsiâ said: “Even in inferior studies and employments there is something worth being looked at; but if it be attempted to carry them out to what is remote, there is a danger of their proving inapplicable. Therefore, the superior man does not practice them.”
Tsze-hsiâ said: “He, who from day to day recognizes what he has not yet, and from month to month does not forget what he has attained to, may be said indeed to love to learn.”
Tsze-hsiâ said: “There are learning extensively, and having a firm and sincere aim; inquiring with earnestness, and reflecting with self-application: virtue is in such a course.”
Tsze-hsiâ said: "Mechanics have their shops to dwell in, in order to accomplish their works. The superior man learns, in order to reach to the utmost of his principles."
Tsze-hsiâ said: "The inferior man is sure to gloss his mistakes."
Tsze-hsiâ said: "The superior man has three appearances. From afar, he appears majestic; close up, he seems warm; listening to his speech, he seems polished."

Negative Part 1

Here Tsze-chang mentioned the talented person and the ordinary person, but he did not mention the inferior man.

Commentary on Negative Part 1

Zhuge Liang (181—234) advocated that the emperor should be close to the virtuous officials and apart from the inferior men.

Neutrosophic Part 1

There are three manners to deal with inferior men: close to them, apart from them, and change them into new people.

Commentary on Neutrosophic Part 1

After the Second World War, many Japanese Army Men who went out from the Chinese war criminal administration center, were

influenced and transformed into new men, and became the messengers of Sino-Japanese friendship.

Positive (Original) Part 2

Tsze-hsiâ said: “The superior man, having obtained their confidence, may then impose labors on his people. If he has not gained their confidence, they will think that he is oppressing them. Having obtained the confidence of his prince, one may then remonstrate with him. If he has not gained his confidence, the prince will think that he is vilifying him.”
Tsze-hsiâ said: “As long as you don't transgress the norm of great virtue, you may utilize small virtues freely.”
Tsze-yû said: “The disciples and followers of Tsze-hsiâ, in sprinkling and sweeping the ground, in answering and replying, in advancing and receding, are sufficiently accomplished. But these are only the branches of learning, and they are left ignorant of what is essential. How can they be acknowledged as sufficiently taught?” Tsze-hsiâ heard of the remark and said: “Alas! Yen Yû is wrong. According to the way of the superior man in teaching, what departments are there which he considers of prime importance, and delivers? W are there which he considers of secondary importance, and allows himself to be idle about? But as in the case of plants, which are assorted according to their classes, so he deals with his disciples. How can the way of a superior man be such as to make fools of any of them? Is it not the sage alone, who can unite in one the beginning and the consummation of learning?”
Tsze-hsiâ said: “The officer, having discharged all his duties, should devote his leisure to learning. The student, having completed his learning, should apply himself to be an officer.”
Tsze-yû said: “Mourning, having been carried to the utmost degree of grief, should stop with that.”
Tsze-hsiâ said: “My friend Chang can do things which are hard to be done, but yet he is not perfectly virtuous.”
The philosopher Tsang said: “How imposing is the manner of Chang! It is difficult along with him to practice virtue.”
The philosopher Tsang said: “I heard this from our master: ‘Men may not have shown what is in them to the full extent, and yet they will be found to do so, on the occasion of mourning for their parents.’ ”
The philosopher Tsang said: “I have heard this from our master: ‘The filial piety of Mang Chwang, in other matters, was what other men are competent to, but, as seen in his not changing the ministers

of his father, nor his father's mode of government, it is difficult to be attained to.' "
Yang Fû, having been appointed Minister of Rightness by the Meng clan, consulted with philosopher Tsang. Tsang said, "When those in power lose their sense of justice, the people will scatter from them, and it will be a long time before they return. When you are aware of their suffering, then you should be sorrowful, never joyful."

Negative Part 2

Sharing a joke belongs to the small virtues or small matters, sometimes Confucius also shared a joke. While, someone said that the emperor could not handle a joke.

Commentary on Negative Part 2

In Zhou Dynasty, King of Cheng played with his younger brother Shuyu, he gave a piece of leaf to his younger brother and said that Shuyu would become a new lord. The younger brother was very happy and told Duke of Zhou about this matter. Duke of Zhou asked King of Cheng to keep a promise. The King said that this was only a joke. The Duke said that the king cannot handle a joke. Then the king had to confer the lord to his younger brother.

Neutrosophic Part 2

Looking at all times all over the world, the words of leaders may keep a promise, does not keep a promise, and only keep a promise sometimes.

Commentary on Neutrosophic Part 2

If the leader signs the law, once the law is announced, it will be effective.
Han Dynasty's founding emperor Liu Bang pledged that "in three cases Han Xin cannot be killed": Under the sky Han Xin cannot be killed, the emperor cannot kill Han Xin and the iron cannot be used to kill Han Xin. However, Han Xin was deceived by Liu Bang's wife Lu Zhi, she arrested Han Xin in the clock room of Changle palace, then put Han Xin into a gunnysack and killed him with the bamboo sword. After talking with the foreign guest, if the leader does not want to keep a promise, who may declare that there are some mistakes caused by the translator.

Positive (Original) Part 3

Tsze-kung said: “Châu's wickedness was not so great as that name implies. Therefore, the superior man hates to dwell in a low-lying situation, where all the evil of the world will flow in upon him.”
Tsze-kung said: “The faults of the superior man are like the eclipses of the sun and moon, everyone sees them. But when he corrects them, everyone looks up to him.”
Kung-sun Ch'âo of Wei asked Tsze-kung, “From whom did Chung-nî get his learning?”
Tsze-kung replied, “The doctrines of Wan and Wû have not yet fallen to the ground. They are to be found among men. Men of talents and virtue remember the greater principles of them, and others, not possessing such talents and virtue, remember the smaller. Thus, all possess the doctrines of Wan and Wû. Where could our master go that he should not have an opportunity of learning them? And yet what necessity was there for his having a regular master?”
Shû-sun Wû-shû observed to the great officers in the court, said “Tsze-kung is superior to Confucius.”
Tsze-fû Ching-po reported the observation to Tsze-kung, who said: “Let me use the comparison of a house and its encompassing wall. My wall only reaches to the shoulders. One may peep over it, and see whatever is valuable in the apartments. The wall of my master is several fathoms high. If one does not find the door and enter by it, he cannot see the ancestral temple with its beauties, nor all the officers in their rich array. But I may assume that they are few who find the door. Was not the observation of the chief only what might have been expected?”
Shû-sun Wû-shû having spoken revilingly of Confucius, Tsze-kung said: “It is ridiculous talking this way. Confucius cannot be slandered. The virtue of other men is like a small hill, which can be climbed over. Confucius is like the sun and the moon. There is no way they can be climbed over. Even if you want to cut yourself off from the sun and moon, how can you hurt them? It is easy to see that Wû-shû does not know value.”
Ch'an Tsze-ch'in, addressing Tsze-kung, said: “You are too modest. How can Chung-nî be said to be superior to you?”
Tsze-kung said to him, “For one word a man is often deemed to be wise, and for one word he is often deemed to be foolish. We ought to be careful indeed in what we say. Our master cannot be attained to, just in the same way as the heavens cannot be gone up by the steps of a stair. Were our master in the position of the ruler of a state or the

chief of a family, we should find verified the description which has been given of a sage's rule: he would plant the people, and forthwith they would be established; he would lead them on, and forthwith they would follow him; he would make them happy, and forthwith multitudes would resort to his dominions; he would stimulate them, and forthwith they would be harmonious. While he lived, he would be glorious. When he died, he would be bitterly lamented. How is it possible for him to be attained to?"

Negative Part 3

At least in some aspects, Confucius may be surpassed.

Commentary on Negative Part 3

In the aspect of military, Sun Tzu surpassed Confucius; in the aspect of philosophy, Lao Tzu surpassed Confucius.

Neutrosophic Part 3

According to the Neutrosophy, the talented person also has three aspects: the aspect should be applauded, the aspect should be tolerated, and the aspect should be repelled.

Commentary on Neutrosophic Part 3

For Confucius, the aspect to be worthy of the name of teacher should be applauded, the aspect that no achievement in military should be tolerated, and the aspect of despising women should be repelled.

Positive, Negative and Neutrosophic Book 20

Positive (Original) Part 1

Yâo said: "Oh! Shun, the Heaven's great order of succession now rests in your person. Sincerely hold fast the correct principle. If there shall be distress and want within the four seas, the Heavenly revenue will come to a perpetual end." Shun also used the same words in giving charge to Yû.
While T'ang said: "I, the child Lî, presume to use a dark-colored victim, and presume to announce to Thee, O most great and sovereign God, that the sinner I dare not pardon, and thy ministers, O God, I do not keep in obscurity. The examination of them is by thy

mind, O God. If, in my person, I commit offenses, they are not to be attributed to you, the people of the myriad regions. If you in the myriad regions commit offenses, these offenses must rest on my person."
Châu conferred great gifts, and the good were enriched. "Although he has his near relatives, they are not equal to my virtuous men. The people are throwing blame upon me, the one man." He carefully attended to the weights and measures, examined the body of the laws, restored the discarded officers, and the good government of the kingdom took its course. He revived states that had been extinguished, restored families whose line of succession had been broken, and called to office those who had retired into obscurity, so that throughout the kingdom the hearts of the people turned towards him. The important things that should be paid attention to were the people, the food, the duties of mourning, and the sacrifices. By his generosity, he won all. By his sincerity, he made the people repose trust in him. By his earnest activity, his achievements were great. By his justice, all were delighted.

Negative Part 1

Along with the progress of society, at present the important things that should be paid attention to were not the people, the food, the duties of mourning, or the sacrifices.

Commentary on Negative Part 1

Governments still pay attention to people and food, however they also pay attention to the clothes, the housing, the transportation, and so on. Moreover, the people already do not pay attention to the duties of mourning and sacrifices.

Neutrosophic Part 1

The important things may be reflected by the departments of government. These departments may be divided into three types: The older departments that have been established since the ancient times; the younger departments that established in recent years; and the middle-aged departments that are between the above mentioned two types of departments.

Commentary on Neutrosophic Part 1

The older departments include the departments of civil administration, food supplies, and so on; the younger departments include the departments of environmental protection and the like; the middle-aged departments include the departments of commerce, industry, foreign trade, and so on.

Positive (Original) Part 2

Tsze-chang asked Confucius: "How does a person conduct government properly?"
Confucius replied, "Let him honor the five excellent things, and banish away the four bad things; then may he conduct government properly."
Tsze-chang said: "What are the five excellent things?"
Confucius said: |"When the person in authority is beneficent without great expenditure; when he lays tasks on the people without their repining; when he pursues what he desires without being covetous; when he maintains a dignified ease without being proud; when he is majestic without being fierce."
Tsze-chang said: "What is meant by being beneficent without great expenditure?"
Confucius replied, "When the person in authority makes more beneficial to the people the things from which they naturally derive benefit; is not this being beneficent without great expenditure? When he chooses the labors which are proper, and makes them labor on them, who will repine? When his desires are set on benevolent government, and he secures it, who will accuse him of covetousness? Whether he has to do with many people or few, or with things great or small, he does not dare to indicate any disrespect; is not this to maintain a dignified ease without any pride? He adjusts his clothes and cap, and throws a dignity into his looks, so that, thus dignified, he is looked at with awe; is not this to be majestic without being fierce?"
Tsze-chang then asked, "What are the four bad things?"
Confucius said: "To put the people to death without having instructed them; this is called cruelty. To require from them, suddenly, the full tale of work, without having given them warning; this is called oppression. To issue orders as if without urgency, at first, and, when the time comes, to insist on them with severity; this is called injury. And, generally, in the giving pay or rewards to men, to do it in a stingy way; this is called acting the part of a mere official."

Negative Part 2

At present, it is impossible that "When the person in authority is beneficent without great expenditure."

Commentary on Negative Part 2

For example, the public finance expenditure means that under the market economy condition, the government finance expenditure provides the public products and services in order to satisfy the requirement of the society. The amount of this kind of expenditure is huge, and the deficit has frequently appeared. For the 2009 fiscal year, the US Federal Government financial deficit set the historical record of 1,410,000,000,000 dollars.

Neutrosophic Part 2

The five excellent things and the four bad things proposed by Confucius do not have one by one corresponding relations. For this problem, looking from the viewpoints of dialectic and esthetics, it can be improved.

Commentary on Neutrosophic Part 2

On March 4, 2006, General Secretary Hu Jintao proposed "The eight honors and eight shames" included below:

Love, do not harm the motherland.
Serve, don't disserve the people.
Uphold science; don't be ignorant and unenlightened.
Work hard; don't be lazy and hate work.
Be united and help each other; don't gain benefits at the expense of others.
Be honest and trustworthy, not profit-mongering at the expense of your values.
Be disciplined and law-abiding instead of chaotic and lawless.
Know plain living and hard struggle; do not wallow in luxuries and pleasures.

Positive (Original) Part 3

Confucius said: "Without recognizing the ordinances of destiny, it is impossible to be a superior man or a gentleman. Without an acquaintance with the rules of propriety, it is impossible for the

character to be established. Without knowing the words, it is impossible to know men."

Negative Part 3

You want to know a person truly, not only to understand this person's words, but also understand this person's actions and ideas.

Commentary on Negative Part 3

Confucius did not mention to understand people's ideas. While the words and actions are controlled by the ideas.

Neutrosophic Part 3

The person's time and energy were limited. For knowing a man truly, besides one person's ability, other person's help is needed in many cases, sometimes even the machine and the measuring appliance and so on are needed.

Commentary on Neutrosophic Part 3

With the aid of the machine and the measuring appliance to understand a person, it is simply impossible in the times of Confucius. However, at present people often understand a person with the help of recorders, photographs, lie detectors and so on. Along with the development of science and technology, in the future people may use the so-called "thought detector" to understand a person's thoughts.

Postscript

In this book we presented the Positive, Negative, and Neutrosophic Analects for each of the 20 books of The Analects of Confucius.

We extended the old Chinese thinking in The Analects of Confucius to the contemporary way of life where contradictions are accepted and two opposite ideas 'A' and 'antiA' and their neutrality 'neutA' can all three be true at the same time.

Many examples related to the alternative forms of The Analects of Confucius are given in the text.

論語的中智學解讀和擴充
—正反及中智論語

弗羅仁汀•司馬仁達齊，傅昱華

內容簡介

本書是《道德經的中智學解讀和擴充—正反及中智道德經》的姊妹篇，其目的是試圖從形式和內容上對《論語》進行求新、求變、求擴充的工作。首先我們願意指出，由於時代的限制，《論語》具有很大的局限性，當代人感興趣的很多問題，在《論語》中根本不可能涉及。舉例來說，《論語》討論的基本上都是中國的事情，然而考慮一切可能的情況，在研究某些問題時，不但要考慮中國的事情，而且要考慮外國的事情，亦即考慮資訊網路時代“地球村”的事情，這在孔子年代是不可能的。其次，如果將原有的“論語”視為“正論語”，其對立面就是“反論語”，而處於中間或複合狀態的就是 “中性論語”（或“中智論語”）。本書給出了對於原有的《論語》用中智學方法進行解讀和實施千變萬化的途徑 使其可以在相當大的範圍內擴充。

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本書前言

《論語》，是中國歷史上首部完整的儒家著作，是儒家學派的經典著作之一，是中國古代乃至世界範圍內最著名的傳世寶典之一，是中華民族最優秀的文化遺產之一。在國際上也引起了各方面有識之士的廣泛關注。

《論語》是一部記錄春秋時思想家、教育家孔子和他的弟子及再傳弟子言行的彙編文獻，由孔子門生及再傳弟子集錄整理，內容涉及政治、教育、文學、哲學以及立身處世的道理等多方面，是研究孔子及儒家思想尤其是原始儒家思想的主要資料。南宋時朱熹將《大學》、《論語》、《孟子》、《中庸》合為“四書”，使之在儒家經典中的地位日益提高。甚至有“半部《論語》治天下”的說法。今本《論語》是西漢末年張禹以《魯論》為主，結合《齊論》編成，共 20 篇，約 1 萬 2 千字，字數是《道德經》的兩倍多。

為了更好地理解與《論語》有關的話題，應該簡單地回顧一下孔子的生平。

孔子（前 551 年 9 月 28 日－前 479 年 4 月 11 日），名丘，字仲尼，魯國陬邑（今中國山東省曲阜市）人，中國春秋末期的思想家、政治家和教育家，儒家的創始人。

孔子集華夏上古文化之大成，在世時已被譽為“天縱之聖”、“天之木鐸”，是當時社會上最博的學者之一，並且被後世統治者尊為孔聖人、至聖、至聖先師、萬世師表。孔子和儒家思想對中國和朝鮮半島、日本、越南、新加坡等國家和地區有著深遠的影響，這些國家和地區甚至又被稱為儒家文化圈。

孔子早年生活極為艱辛。孔子 3 歲時，父親叔梁紇去世，母親顏氏移居曲阜闕里，將其撫養成人。19 歲時孔子為魯國貴族季孫氏做文書、委吏和乘田等小吏，管理倉儲和畜牧。娶宋人亓官氏為妻，第二年亓官氏生子。魯昭公派人送鯉魚表示祝賀，該子便被命名為孔鯉，字伯魚。然而孔鯉卻先孔子而死。23 歲時孔子開始在鄉間收徒講學，學生有顏由（顏回之父）、曾點、冉耕等。

然而好景不長，不幸的是，孔子的母親在他 24 歲時就去世了。

在艱難困苦中，孔子發憤好學，他遍訪名師，虛心求教。魯昭公十七年，博學多才的郯國國君郯子訪魯，27 歲的孔子慕名拜見。韓愈《師說》有語：“孔子師郯子。”孔子先後“問禮於老聃，學鼓琴于師襄子，訪樂於萇弘。”

此後，孔子一直從事教育事業，相傳弟子三千，賢人七十二。他首次倡導有教無類及因材施教，成為當時學術普及、私人講學的先驅和代表，故後人尊為“萬世師表”及“至聖先師”。

魯定公九年，五十一歲的孔子仕魯，初為中都宰（中都為今山東汶上縣），一年以後又做司空，後官拜大司寇。魯定公十年，魯定公與齊景公會于夾穀，孔子“文功武備”，取得外交上的勝利，使齊歸還侵佔魯的汶陽等地。魯定公十三年，孔子策劃實施了“墮三都”的政治軍事行動，希望能夠削減三桓的實力，於是先墮叔孫氏之郈，再墮季孫氏之費，然而最終功敗垂成。魯定公十四年攝行相事，並以“五惡”的罪名，以言論定罪，誅殺少正卯。對於殺少正卯一事，後世存在一定爭議。

鑒于孔子治下的魯國頗有起色，引起齊人的警覺與恐懼，於是齊大夫黎鉏獻計，針對魯定公好色好嬉戲的軟肋，向魯定公贈送女樂文馬，造成魯定公不問朝政。這使得孔子與魯公、季桓子等在道德與政見上的分歧難以彌合，孔子眼見自己的抱負無法實現，最終揚長而去。

離開魯國以後，孔子率眾弟子周遊列國，輾轉于衛、曹、宋、鄭、陳、蔡、葉、楚等地，然而均未獲重用。其間，在匡、宋、蒲等地，孔子一行還多次被困遇險，史書對此多有記述。

前 484 年，年近七十歲的孔子被季康子派人迎回魯國尊為國老，但未受魯哀公的任用。前 479 年，孔子逝世，終年七十三歲，被葬於曲阜城北的泗水岸邊。眾弟子為其服喪 3 年，子貢為孔子守墳 6 年。

回首自己的一生，孔子不無自豪地說：“吾十有五而志於學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲，不逾矩。”此話是影響深遠的孔子名言之一。

孔子雖為諸子之一，但“祖述堯舜，憲章文武”，實在是中華文化的集大成者。秦朝以法家學說治天下，西漢武帝前推行黃老之術而以“無為”治國。漢武帝時董仲舒提出“罷黜百家，表章六經”，確立鞏固了孔子學說在中華文化中的核心和統治地位，特別是恢復六經的正統作用，從此孔子也就成為中華文化的重量級代表人物。孔子整理“六經”，對三皇、五帝、三王、五伯以來的文化進行卓有成效的綜合，其成果可謂前無古人。國學大師柳翼謀以孔子為“中國文化之中心”，“其前數千年之文化，賴孔子而傳；其後數千年之文化，賴孔子而開；無孔子，則無中國文化”。錢穆亦認為“孔子為中國歷史上第一聖人。在孔子以前，中國歷史文化當已有兩千五百年以上之積累，而孔子集其大成。在孔子以後，中國歷史文化又複有兩千五百年以上之演進，而孔子開其新統。在此五千多年，中國歷史進程之指示，中國文化理想之建立，具有最深影響最大貢獻者，殆無人堪與孔子相

比倫。”宋儒朱熹曾歎曰：“天不生仲尼，萬古如長夜”。孫中山所著三民主義民生主義第二講中稱：“這才是真正的民生主義，就是孔子所希望之大同世界。”

自 2004 年 11 月全球首家孔子學院在韓國成立以來，截至 2009 年 12 月份，全球已有 87 個國家建立了 583 所孔子學院和孔子課堂，成為傳播中國文化和推廣漢語教學的全球品牌和有效平臺。

在所有的孔子學院中，《論語》的作用和地位如同《聖經》一樣。

古往今來，有關《論語》的著作已經難以計數。而我們呈獻給讀者的這本書又有什麼特殊的地方呢？

實際上，我们從事的是以中智學（其解釋在後面）的觀點來擴充古老的論語，所考慮的是論語的對立面（反論語），以及處於論語與反論語之間的中性概念。

我們在本书中将更新論語中體現的古代中國人的某些思想，使之適應现代人的生活方式，其中不僅矛盾將被接受，而且認為三個概念，亦即兩個相反的概念：A 與非 A（nonA）、及其中性概念：中性 A，同時為真實存在的。此處顯現出並行相容性邏輯（paraconsistent logic，它考慮矛盾的雙方同時為真實存在的）與中智學之間的差別。中智學引進同時真實存在的三類範疇：A、nonA 以及 NeutA（矛盾雙方以及介於兩者之間的中性範疇）。

論語有許多哲學解釋，而且很難翻譯（因為它刻意保留有隱晦、模棱兩可以及多種意義的概念，並且沒有標點）。我們必須借鑒其他亞洲哲學，並且使東西方思想互相連接（也就是以中智學的觀點解釋這些具有生命力的對立哲學學派）。

論語的 20 篇文字像詩一般的凝練。

我們以這樣的方式對儒家學說加以組合：同時具有是+否，以及中智學的不確定性（indeterminacy （i））。不確定性意味著對與錯同時存在，或者既不是對也不是錯；例如一場難解難分的比賽意味著勝利和失敗同時存在，或者既沒有勝利也沒有失敗。

我們可以將 nonA（反面）和 neutA（中性）的原則應用於我們面對的所有哲學。

現在我們僅僅考慮 nonA（反面）和 neutA（中性）版本的有關論語的每一則（或多數的）的概念和警句。

我們的目的不是批評論語，只是以中智學的觀點擴充論語。

讓我們看看中智學格言或解釋的一些實例：

最好的方式存在和不存在。

最佳的行動是無行動。

當您過分渴望某事時，則得不到它。

下面簡單敍述本書的幾個特點。

第一個特點，本書對於《論語》從形式和內容上進行求新、求變、求擴充的工作。

如此聲言是不是有些自不量力？在做出答案之前，必須要看《論語》是不是完全正確、沒有必要再完善了？對於目前認為是完全正確、沒有必要再完善的命題、論述、理論等等，自然就沒有必要（或暫時沒有必要）對其進行求新、求變、求擴充的工作。但是，《論語》顯然不屬於這種情況。由於時代的限制，《論語》具有很大的片面性，當代人感興趣的很多問題，在《論語》中根本不可能涉及。舉例來說，《論語》討論的基本上都是中國的事情，然而考慮一切可能的情況，在研究某些問題時，不但要考慮中國的事情，而且要考慮外國的事情，亦即考慮資訊網路時代“地球村”的事情，這在孔子年代是不可能的。

其次，根據“一分為二”的觀點，有“論語”，就有“論語”的對立面。因此，如果將原有的“論語”視為“正論語”（或“陽論語”），則其對立面就是“反論語”（或“陰論語”）。這樣，就將原有“論語”的“二十篇”擴充為“四十篇”。

然而問題並非到此為止。除了“一分為二”的觀點以外，目前有越來越多的人討論“一分為三”以及“一分為多”等等的觀點。

實際上，“一分為三”的觀點古已有之。其中最早、最著名的是中國苗族的“一分為三”。從歷史文獻得知，幾千年前的苗族先民崇拜“日、月、星”，視其發出的三光為純潔之至。此外，苗族先民認為組成宇宙萬物的原生物質為雷、龍、夔三種（意譯為水、火、氣），記為“三專”。早在黃帝之前的歲月（具體年代已不可考），苗族先哲就提出一分為三（陽、陰、不陽不陰）的觀點。

孔子的中庸觀念也是在“一分為三”的基礎上提出的。

毛澤東說：“孔子的中庸觀念是孔子的一大發現，一大功績，是哲學的重要範疇，值得很好地解釋一番。”（《毛澤東書信選集》147頁）

中庸之道追求的所謂“中”的位置，是優化選擇決定的第三種位置，也就是坐落在過頭和不及之間的“無過無不及”的“臨界位置”。無論左偏右離，都不如這個中間位置的效果最好。

值得注意的是，美籍羅馬尼亞學者，1999 年被提名為諾貝爾文學獎候選人的弗羅仁汀·司馬仁達齊（Florentin Smarandache）于 1995 年創立了中智學（Neutrosophy）。

中智學是哲學的一個新分支，研究中性（中間狀態）的起源、本質和範疇以及和不同思想觀念範疇的相互作用。

該理論考慮各種可能的觀念，換言之，考慮概念<A>和其對立面<Anti-A>（反 A），以及中性（中间状态）的領域<Neut-A>（中性 A）（亦即，位於兩個極端概念之間的概念，維持既不是<A>也不是<Anti-A>的狀態）。概念<Neut-A>和 <Anti-A> 加在一起統稱為非<A>（<Non-A>）。

中智学是中智逻辑、中智集合、中智概率论和中智统计学的基础，这些内容已经用于工程学（特别是软件和信息融合），医学，军事学，控制论，物理学等等。

中智邏輯是統一許多現有邏輯的一個一般框架，這些現有邏輯包括模糊邏輯（特別是直覺模糊邏輯），並行相容性邏輯、直覺邏輯等等。中智邏輯的主要觀念是描繪在 3D 中智空間的每個邏輯狀態，此處空間的每個維度代表所考慮狀態下的真實性（T），謬誤性（F），以及不確定性（I），其中 T, I, F 是$]^{-}0, 1^{+}[$的標準或非標準的實數子集，它們之間沒有必然的聯繫。

從經典邏輯我們有以下語句：

條件語句：A → B

逆向語句：B → A

反轉語句：nonA → nonB

倒置語句：nonB → nonA

此處，nonA 是 A 的否定，nonB 是 B 的否定。

中智學研究哲學意義、哲學學派、哲學運動領域之中，真實性，謬誤性，以及中性/不確定性（即不是真實性也不是謬誤性）的程度。中智學就像一種元哲學。

一个哲学上的条件概念也可以被逆向、反转、倒置地解释。

根據這種“一分為三”的觀點，如果將原有的“論語”視為“正論語”，其對立面就是“反論語”，而處於中間狀態的就是“中性論語”（“中智論語”）。換句話說，原來的“論語”中的每一篇都可擴充為三篇：正篇、反篇、中性（中智）篇。合起來至少就有了“六十篇”。

為什麼至少有六十篇？因為對應於某一“正篇”，卻可以有不止一種的“反篇”或“中性（中智）篇”。

實際上，“反篇”可以有多種方式進行構造（對“反篇”又可以“一分為二”，“一分為三”，“一分為多”等）。我們在此只列出將要重點討論的兩種構造方式：第一種方式是從涵義或形式上與“正篇”完全相反；第二種方式則考慮如何破解、糾正“正篇”（當對手利用“正篇”攻擊我方時，要考慮破解攻擊；當“正篇”存在問題造成不利影響時，要考慮避免不利影響或修改“正篇”）。

如果將原有的“論語”視為“正論語”，其對立面就是“反論語”，而處於中間狀態的就是“中性（中智）論語”。例如，對應於“述而（不作）篇”（“正述而（不作）篇”），“反述而（不作）篇”包括：“述而有作篇”、“述而大作篇”、“述而小作篇”、“阻擊述而（不作）篇”，“糾正述而（不作）篇”等。同樣，“中性（中智）篇”可以有多種方式進行構造（對“中性（中智）篇”又可以“一分為二”，“一分為三”，“一分為多”等）。我們在此只列出將要重點討論的三種構造方式：第一種方式是非正篇非反篇的另外一篇，其中特別值得提出的是所謂的“側篇”（從側面構造的篇）、“偏篇”（從偏向構造的篇）等；第二種方式是有正篇有反篇的另外一篇；當然，正反的比例除了五比五以外，還可以是六比四或四比六，七比三或三比七，八比二或二比八，九比一或一比九等等。第三種方式是前兩種方式的組合，即非正非反和有正有反的組合。例如，“中性（中智）述而（不作）篇”包括：“不述不作篇”、“作而更作篇”、“側述而（不作）篇”、“偏述而（不作）篇”（不但不作，連敍述都是從側向、偏向來進行；或者雖然從正面敍述，但是從側向、偏向去作）、“既述而不作又述而有作篇”、“既述而不作又述而有作又不述不作篇”等。

第二個特點，本書貫徹與時俱進的精神，應用社會資訊化數位化、經濟全球化、知識爆炸化，網路普及化、科技高新化、各行各業產業化的眼光對原有《論語》的某些論述予以重新思考。

第三個特點，為了擴大涉獵範圍，本書儘量涉及政治、軍事、經濟、科學、技術、文藝、體育、為人處世等領域的內容。當然，不可能每篇每段都涉及這些領域的內容，那樣的話篇幅將過大。

不僅如此，這裏提到的思維方式，還可以在許多領域獲得成功應用。例如，除了“正反及中性（中智）道德經”、“正反及中性（中智）論語”；還可以提出“正反及中性（中智）黑格爾邏輯學”，“正反及中性（中智）康得哲學”，“正反及中性（中智）凱恩斯經濟學”，“正反及中性（中智）歐氏幾何”，“正反及中性（中智）萬有引力定律”，“正反及中性（中智）相對論”，“正反及中性（中智）進化論”等等。

需要強調指出的是，有人根據孔子對於增修《易經》做出過重大貢獻而認為《論語》只討論陰陽（正反）兩種情況，其實不然，《論語》也包含部分正、反及中性的三種情況。前面已經說過“中庸之道”就是最好的範例。另外，在《論語》第二篇中子貢提出“貧窮而不諂媚，富有而不驕傲自大”的正反兩個方面，而孔子又提出更好的第三方面第四方面：“雖貧窮卻樂於道，雖富裕而又好禮。”。

不過，在某些情況下，《論語》並沒有談到正、反及中性的三種情況或狀態，有時只談到正的情況，有時只談到正和反的兩種情況。這種狀況是在所難免的。例如，人們在晴朗的早上面對大海，經常會說：“初升的太陽真漂亮！”而沒有人會再補充：“如果在雨天則看不到太陽，如果在陰天可能看到朦朧的太陽。”

然而，我們的目的是要考慮一切可能的情況。因此，我們對《論語》的論述採取三種不同的對策。如果《論語》只談到正的情況，我們會補充反的情況和中性的情況，及其實例；如果《論語》只談到正和反的兩種情況，我們會補充中性的情況，及其實例；如果《論語》已經談到正、反及中性的三種情況，我們除了做出肯定的反應之外，還會補充若干實例。

經過這樣的擴充和補充，《論語》將更加完善。

當然，盡善盡美的論述、理論和方法等等是沒有的。但是，如果試圖尋找一個以不變應萬變的論述、理論和方法等等，那麼我們可以說：最好策略是，先考慮一切可能的情況。這個觀點和方法將會在本書中始終加以考慮和貫徹執行。

最後，希望本書能夠起到拋磚引玉的作用。

本書的若干約定

以“正反及中智第一篇”為例，“正第一篇”指的就是原有的“第一篇”。不過有時在不會引起誤會的情況下，可以將“正”字省略，將“正第一篇”簡化為“第一篇”。對於其他十九篇則同樣照此辦理。

但是，為避免誤會，“反第一篇”和“中智第一篇”永遠不會做省略處理。對於其他十九篇同樣照此辦理。

另外，“孔子”（“正孔子”）的對立面可以稱為“反孔子”；對於其他人，例如“有子”，其對立面則稱為“反有子”；而介於“孔子”（“正孔子”）和“反孔子”之間的則稱為“中智孔子”。

本書中每一篇的敍述次序為：正篇原文，正篇譯文，反篇，反篇述評，中智篇，中智篇述評。其中正篇原文和正篇譯文用斜體字，以示區別。

正反及中智第一篇

正反及中智學而篇第一（1）

【正篇原文】

子曰：“學而時習之，不亦說乎？有朋自遠方來，不亦樂乎？人不知而不慍，不亦君子乎？”

【正篇譯文】

孔子說：“學了，然後又時常溫習和實習，不是很高興的事嗎？有志同道合的人從遠處來，不是很快樂的事嗎？人家不瞭解我，我也不怨恨，不也是君子嗎？”

【反篇】

反孔子說：“為升學、求職等目的被迫學習無用的東西，過後就扔到垃圾箱裏，不是很高興的事嗎？有實力的對手從遠處來向我挑戰，而我有必勝的把握，不是很快樂的事嗎？人家不瞭解我，我耐心地解釋介紹清楚，不也是君子嗎？”

【反篇述評】

有一個中學，在每年過鬼門關似的高考後，歷經幾十年磨難的考生都會舉行一次“告別晚會”。大家聚集在操場上，把所有的書本和學習材料堆成一座小山，然後付之一炬。伴隨著沖天的火光，歡呼聲和怒吼聲在夜空中此起彼伏，場面極為震撼人心。

朋友來是一種高興的事，對手來也是一種高興的事，您說是這個道理吧？

人家不瞭解我，我耐心地解釋介紹清楚，既方便了別人，又利於消除可能存在的誤會，同時還可以推銷自己，何樂而不為？

【中智篇】

中智孔子說：“對學過的東西，有的要時常溫習和實習，有的就當成敲門磚、用後就扔掉，有的既不時常溫習和實習、也不扔掉、而是放在一邊等待需要時查閱，能做到如此不是很高興的事嗎？有志同道合的人、友好的對手、有緣的人等從遠處來，不都是很快樂的事嗎？人家不瞭解我，我不怨恨，而是採用適當的方式方法，有時是等待人家去瞭解，有時是自己耐心地解釋介紹清楚，有時是委託別人解釋介紹清楚，有時是幾種方式方法同時進行，如此等等，不一而足，這樣做不也是君子嗎？”

【中智篇述評】

對學過的東西、遠方的來客、人家不瞭解我等等的處理方式，要打組合拳、區別對待。簡而言之，人只能適應環境，而不能要求環境適應自己。如果對所有學過的東西，都要求要時常溫習和實習，似乎就不是適應環境，而是要求環境適應自己。

推而廣之，再以高考為題說事。當不得不參加高考時，就要以積極的心態，把高考當成鍛煉自己的機會，並從中獲得最大的收益。例如有一位外企工程師，他曾經通過高考鍛煉出極強的背誦能力。因此他能夠把眾多的技術資料都牢牢記住，當顧客詢問時，能夠立即脫口

而出。而與他在一起工作的外籍工程師就做不到這一點，經常手忙腳亂地四處亂找，有一次因為很長時間找不到一個資料竟然急哭了！這位中國工程師於心不忍，輕而易舉地從腦海中調出這個資料，替老外解了圍。

【正篇原文】

有子曰：“其為人也孝悌而好犯上者，鮮矣。不好犯上而好作亂者，未之有也。君子務本，本立而道生。孝悌也者，其為仁之本與！”

【正篇譯文】

有子說：“一個人孝順父母，敬愛兄長，卻喜好觸犯上級，這種人是很少的。不喜好觸犯上級，卻喜好造反的人是從來沒有的。君子要在根本上下功夫，根本建立了，‘道’自然就形成了。孝順父母、敬愛兄長，這就是‘仁’的根本啊！”

【反篇】

反有子說：“一個人無權無勢時孝順父母，敬愛兄長，並不能保證他發跡以後不觸犯上級和不造反。君子要在細節上下功夫，細節決定成敗。如果父母兄長成為敵人，就應該像對待敵人一樣對待，而不能再講‘仁’啊！”

【反篇述評】

王莽在發跡前不但孝敬老娘，對伯父、叔父等長輩同樣非常孝敬。有一次，王莽見伯父王鳳病倒了，就小心翼翼地伺候，為伯父煎湯熬藥，端屎端尿，一連幾個晝夜不脫衣服，熬得蓬頭垢面、兩眼通紅，卻毫無怨言。然而就是這樣一個人，在西元 8 年廢孺子嬰，自稱皇帝，改號為“新”。

1959 年 10 月，蘇聯首位宇航員的選拔工作在全國展開。太空船的主設計師科羅廖夫發現，進入飛船參觀前，只有加加林一個人把鞋脫下來，穿著潔白的襪子進入座艙。這個細節決定加加林最終入選。

東郭先生對狼講仁慈，結果險些被狼吃掉。

【中智篇】

中智有子說：“一個人無權無勢時孝順父母，敬愛兄長，發跡以後是否觸犯上級和是否造反，有多種情況。例如發跡以後會造反、不造反或在側面幫助造反、在側面幫助平定造反等，以及上面幾種情況的組合，例如先不造反、等到造反快要成功時再造反，先造反、等到造反快要失敗時再反戈一擊，等等。君子要同時在根本上和細節上下功夫，根本和細節相結合決定成敗。父母兄長的情況，要考慮一切可能的情況。可以說絕大多數父母兄長是好的和比較好的，因此在絕大多數情況下要孝順父母，敬愛兄長；但是當他們沉淪時要拉他們一把，必要時要擊以猛掌；而當他們成為敵人時，就不能再講‘仁’啊！另外，值得稱道的是，一些父母和子女是親密朋友關係。更有趣的是，個別家庭在一定時期來個角色互換，父母扮演子女，子女扮演父母！”

【中智篇述評】

《論語》對於“仁”並沒有給出，似乎也不可能給出確切的、唯一的定義，而是針對不同情況，給出不同的表述。在這種情況下，我們也只能針對不同情況，盡可能考慮一切可能的情況來討論正反及中智的“仁”。

【正篇原文】

子曰：“巧言令色，鮮矣仁。”

【正篇譯文】

孔子說：“花言巧語，裝模作樣，這種人，‘仁德’就很少了。”

【反篇】

反孔子說：“如果在特定的場合出於善意花言巧語，裝模作樣，這種人，‘仁德’不一定少。”

【反篇述評】

這裏給出一個善意謊言的實例。《博愛》2009 年 3 期刊登北岩的文章“愛重如山，兄妹假扮夫妻 22 年養大好女兒”。其中談到：胡氏兄妹在二十幾歲時分別組建了各自的家庭，不久兩個家庭都生了一個女兒。不料兩個家庭在一次共同出遊時遭遇車禍，哥哥失去妻子，妹妹失去丈夫。一周後，兄妹倆帶著悲痛的心情，研究以後的生活。為了給兩個幼小的女孩一個完整的家，兄妹倆決定假冒夫妻，帶著兩個女孩到另一個城市謀生。經過 22 年的辛苦養育，兩個女孩雙雙大學畢業，並找到滿意的工作。這時，胡氏兄妹才將事情的真相告訴她們。

【中智篇】

中智孔子說：“對於‘花言巧語，裝模作樣’，要做具體分析。有真心的、善意的、被迫的等，以及各種情況的組合，對於這些人是否‘仁德’，也要具體分析。”

【中智篇述評】

曹操善於各種各樣的“花言巧語，裝模作樣”。在“望梅止渴”事件中，曹操用謊言讓士兵不再口渴，是“仁德”的表現。在“挾天子以令諸侯”時，是“不仁德”的表現。因此在曹操身上，“仁德”與“不仁德”兼而有之。

【正篇原文】

曾子曰：“吾日三省吾身，為人謀而不忠乎？與朋友交而不信乎？傳不習乎？”

【正篇譯文】

曾子說：“我每天多次反省自己，替別人辦事是不是盡心竭力了呢？同朋友交往是不是做到誠實了呢？老師傳授給我的學業是不是復習了呢？”

【反篇】

反曾子說：“當時間不夠用時，我就不能反省自己。而且，反省的內容也是各種各樣的。”

【反篇述評】

軍事家指揮戰鬥時，經常幾天幾夜吃不好、睡不好，恐怕沒有時間反省那麼多事情吧？

【中智篇】

中智曾子說：“對於反省的次數和內容，要靈活處理。時間多而且有必要時就多反省；時間少又無必要時就不反省；其餘情況可以適度反省，或者分期分批反省。此外，除了反省，還有許多事情要做。”

【中智篇述評】

毛澤東說：“要總結經驗，發揚成績，糾正錯誤，以利再戰。”這句話更值得奉為楷模。

【正篇原文】

子曰：“道千乘之國，敬事而信，節用而愛人，使民以時。”

【正篇譯文】

孔子說：“治理擁有一千輛兵車的國家，就要嚴謹認真地辦事，恪守信用，誠實無欺，節約開支，愛護官吏，役使老百姓要不誤農時”。

【反篇】

反孔子說：“處理許多事情，僅僅做到嚴謹認真地辦事等等，還是不夠的”。

【反篇述評】

孔子時代，絕對想不到還要應用互聯網。

【中智篇】

中智孔子說：“處理各種各樣的不同事情，就根據情況，區別對待。例如，多數甚至絕大多數情況下要嚴謹認真地辦事；但是當情況不明朗時，可以暫時觀望；當一時沒有好辦法時，可以摸著石頭過河。如此等等，不一而足。”

【中智篇述評】

時機不成熟時，需要耐心等待。例如，牛頓在計算地球和月球之間的引力時，由於不知道某些準確資料，就把這一工作放下來，直到13年以後知道了準確資料之後才重新開始。

正反及中智學而篇第一（2）

【正篇原文】

子曰：“弟子入則孝，出則悌，謹而信，泛愛眾而親仁，行有餘力，則以學文。”

【正篇譯文】

孔子說：“後生們在父母跟前，要孝順父母；出門在外，要敬愛師長，言行要謹慎，要誠實可信，要博愛大眾，親近有仁德的人。這

樣躬行實踐之後，有剩餘力量，就再去學習文獻。”

【反篇】

反孔子說：“後生們在求學、參加工作、成家之後，在父母跟前的時間越來越少，無法像古人那樣孝順父母；出門在外，除了要敬愛師長，更重要的是有一個良好的人脈關係；言行謹慎固然重要，但是也要能夠主動出擊、推銷自己；除了要誠實可信，博愛大眾，親近有仁德的人之外，還要以人為本，幫助弱勢群體，親近有知識的人。這樣躬行實踐之後，有剩餘力量，就再去考慮如何做好工作及提升自己。”

【反篇述評】

人脈關係極為重要。斯坦福研究中心曾經發表一份令人震驚的調查報告，得出結論：一個人賺的錢，只有 12.5%來自知識，其餘 87.5%來自關係。

【中智篇】

中智孔子說：“隨著社會的進步，子女既要關心父母的物質生活，又要關心父母的精神生活。同時，開始出現側向和旁向養老，亦即出現社會養老和家庭養老相結合的局面，為子女孝順父母開出一條新路。出門在外，除了要有一個良好的人脈關係，要敬愛師長，還要特別注意身體；言行既要勇敢又要謙虛，既要樹立遠大的目標，又要踏實謹慎地做好日常工作。除了要誠實可信，博愛大眾，親近有仁德的人、有知識的人、有智慧的人、普通的人等之外，還要以人為本，幫助弱勢群體，搞好與領導、同事、下屬的關係。這樣躬行實踐之後，有剩餘力量，就再去考慮如何做好工作及提升自己，還要做到事業和家庭兼顧。”

【中智篇述評】

周恩來在工作和家庭生活中，均為楷模。周恩來與鄧穎超的婚姻，是建立在共同信仰、共同理想的基礎之上的，他們的婚姻是完美幸福的，互敬互愛的夫妻之情感人至深。周恩來沒有子女，但對自己的親屬、晚輩提出比一般人更嚴格的要求。周總理對親屬制定了十條家規：晚輩不准丟下工作專程來看望；來者一律住招待所；一律到食堂排隊買飯菜，無工作者總理付伙食費；看戲以家屬身份買票入場，不准用招待券；不允許請客送禮；不允許動用公家汽車；凡個人生活，能自己做的事，不要別人來辦；艱苦樸素；不炫耀自己；不謀私利，不搞特殊化。周恩來平時外出，吃飯、洗衣、喝茶等，都是自己付錢。他從不收禮，也不允許地方給中央送禮。周恩來是無私無畏、忠實、高效、廉潔、勤勞、善良的人民公僕，真正做到了立黨為公，執政為民，勤政廉政，鞠躬盡瘁，死而後已。他是黨和國家做工作最多的人，最忙的人。他為國家的富強，人民的幸福嘔心瀝血，夜以繼日地辛勤工作。鄧小平講過，周總理“一天的工作時間總超過 12 小時，有時在 16 小時以上，一生如此”。華僑稱他為不知疲倦的“鋼人”，外國人稱他為“全天候”總理。他被看作是新中國朝氣蓬勃、奮發向

上、大公無私、一往無前的代表。當然周恩來也是人，不是神。他一生中有過失誤，也犯過錯誤。但他襟懷坦白，嚴於律己，對自己的缺點和錯誤勇於自我批評、主動承擔責任、從不文過飾非。

【正篇原文】

子夏曰：“賢賢易色，事父母，能竭其力。事君，能致其身。與朋友交，言而有信。雖曰未學，吾必謂之學矣。”

【正篇譯文】

子夏說：“一個人如果把愛好美色的心換成尊敬賢德的人；侍奉父母，能夠竭盡全力；服侍君主，能夠豁出生命；同朋友交往，說話誠實守信。這樣的人，儘管說沒有學習過，我一定說他已經學習過了。”

【反篇】

反子夏說：“一個人如果把愛好佳餚的心換成尊敬賢德的人；回報社會，能夠竭盡全力；為了人民的利益，能夠犧牲一切；同對手過招，能夠先禮後兵。這樣的人，儘管自己說自己水準不高，我一定說他的水準很高。”

【中智篇】

中智子夏說：“一個人如果把愛好佳餚、愛好美色、愛好豪宅的心換成尊敬賢德的人；對於侍奉父母和回報社會，都能夠竭盡全力；為了人民的利益、為了崇高的事業和理想，能夠犧牲一切；說話誠實守信，辦事光明磊落，同對手過招，能夠先禮後兵。這樣的人，儘管自己說自己沒有學習過和水準不高，我一定說他已經學習過了並且水準很高。”

【中智篇述評】

作為反例，可以舉出拿破崙在滑鐵盧的失敗。法國人對美食和浪漫的追求，可謂不遺餘力。但是拿破崙卻不能以這種態度去聘用良將，這也是其失敗的重要原因之一。眾所周知，拿破崙在滑鐵盧戰役中起用了一批庸才。為什麼？因為富有作戰經驗的一些老將表示不願意再為拿破崙效力。問題是，拿破崙並沒有放下架子，竭盡全力去聘請這些老將。否則的話，作為君臨天下的拿破崙，總有辦法請這些老將出山。

【正篇原文】

子曰：“君子不重則不威，學則不固。主忠信，無友不如己者，過則勿憚改。”

【正篇譯文】

孔子說：“君子，如果不莊重就沒有威嚴；即使學習了，所需的東西也不鞏固。要以忠和信為主，不要與不如自己的人交朋友；有了過錯，就不要怕改正。”

【反篇】

反孔子說：“君子，如果不身先士卒就沒有威嚴；即使實踐了，所需的東西也不鞏固。要以智和勇為主，也要與不如自己的人交朋友；有了成績，就不要都算在自己頭上。”

【中智篇】

中智孔子說：“君子，如果既不莊重、又不身先士卒，就沒有威嚴；即使學習和實踐了，所需的東西也不鞏固。要以忠和信、智和勇為主，要與強於自己、不如自己以及與自己一樣的人交朋友。有了過錯，就不要怕改正；有了成績，就不要都算在自己頭上；有了好事，就要和大家一起分享。”

【正篇原文】

曾子曰：“慎終追遠，民德歸厚矣。”

【正篇譯文】

曾子說：“謹慎地辦理父母的喪事，追念年代久遠的祖先，自然會導致老百姓的德行歸於忠厚老實了。”

【反篇】

反曾子說：“表揚忠厚老實的行為，批評藏奸耍滑的行為，自然會導致老百姓的德行歸於忠厚老實了。”

【中智篇】

中智曾子說：“既表揚忠厚老實的行為、批評藏奸耍滑的行為，又謹慎地辦理父母的喪事、追念年代久遠的祖先，自然會導致老百姓的德行歸於忠厚老實了。”

【正篇原文】

子禽問于子貢曰：“夫子至於是邦也，必聞其政。求之與？抑與之與？”子貢曰：“夫子溫良恭儉讓以得之。夫子之求之也，其諸異乎人之求之與？”

【正篇譯文】

子禽問子貢說：“老師每到一個國家，一定要聽一聽這個國家的政事。這是他自己要求的呢？還是別人主動告訴他的呢？”子貢說：“老師是依靠溫良恭儉讓的美德得來的，他獲得的方法，與別人獲得的方法不同吧？”

【反篇】

反子禽問反子貢說：“老師每到一個國家，一定要問一問這個國家的民情。這是他自己要求的呢？還是別人主動告訴他的呢？”反子貢說：“老師是依靠廣泛的資訊網路得來的，他獲得的方法，與別人獲得的方法不同吧？”

【中智篇】

中智子禽問中智子貢說：“老師每到一個國家，一定要問一問這個國家的政事和民情。這是他自己要求的呢？還是別人主動告訴他的呢？”中智子貢說：“老師是依靠溫良恭儉讓的美德和廣泛的資訊網

路得來的，他獲得的方法，與別人獲得的方法有相同的地方、也有不相同的地方。”

【中智篇述評】

全球性的資訊系統“互聯網”始於 1969 年，在 20 世紀 70 年代獲得迅速發展。互聯網是全球性的，屬於全人類。互聯網的結構是分散式網路。因此，在技術的層面上，互聯網絕對不存在中央控制的問題。也就是說，不可能存在某一個國家或者某一個利益集團通過某種技術手段來控制互聯網的問題。反過來，也無法把互聯網封閉在一個國家之內。只有到了互聯網時代，才能真正做到“秀才不出門，全知天下事。”

正反及中智學而篇第一（3）

【正篇原文】

子曰：“父在，觀其志。父沒，觀其行。三年無改于父之道，可謂孝矣。”

【正篇譯文】

孔子說；“當一個人的父親在世的時候，（因為他無權獨立行動），要觀察他的志向；在他父親死後，要看他的行為；如果他對他父親的合理部分長期不加改變，就可以說是孝順了。”

【反篇】

反孔子說；“當一個人的父親和母親在世的時候，要從他們那裏獲得教益；在父母親死後，要經常回憶他們的音容笑貌；如果對父母親言行的合理部分能夠發揚光大，就可以說是孝順了。”

【中智篇】

中智孔子說；“當一個人的父親和母親在世的時候，要觀察他們的志向和言行，要從他們那裏獲得教益；在父母親死後，要經常回憶他們的音容笑貌，回憶他們的高風亮節；如果對父母親言行的合理部分能夠長期不加改變甚至發揚光大，就可以說是孝順了。”

【中智篇述評】

父母是孩子最初的老師，也是影響最深的老師。朱德總司令在《母親的回憶》中寫道：我應該感謝母親，她教給我與困難作鬥爭的經驗。我在家庭中已經飽嘗艱苦，這使我在三十多年的軍事生活和革命生活中再沒感到過困難，沒被困難嚇倒。母親又給我一個強健的身體，一個勤勞的習慣，使我從來沒感到過勞累。

【正篇原文】

有子曰：“禮之用，和為貴。先王之道斯為美。小大由之，有所不行。知和而和，不以禮節之，亦不可行也。”

【正篇譯文】

有子說：“禮儀的作用，以和諧為貴。先王的治國方法，可寶貴

的地方就在這裏；無論大事小事都遵循這一點。但是，如有行不通的地方，為和諧而和諧，不以禮儀來節制，也是不可行的。”

【反篇】

反有子說：“禮儀的作用，以尊重對方為貴。國家領導人的治國方法，可寶貴的地方就在這裏；無論大事小事都遵循這一點。但是，如有行不通的地方，為尊重而尊重，不根據實際情況調整，也是不可行的。”

【反篇述評】

如果不能尊重對方，就是犯了大忌。古代晏嬰使楚時，楚國讓身材矮小的晏嬰從小門進入，就是一種侮辱。無獨有偶，2010 年初，以色列一名外交部高官會見土耳其大使時，竟然以高度低於自己座椅的矮沙發“待客”，從而招致土耳其總統居爾的嚴厲批評。

【中智篇】

中智有子說：“禮儀的作用，以尊重雙方及和諧簡約為貴。國家領導人的治國方法，可寶貴的地方就在這裏；無論大事小事都遵循這一點。但是，如有行不通的地方，僅僅為了尊重雙方及和諧簡約，而不根據實際情況調整，也是不可行的。”

【中智篇述評】

周恩來在外事活動中，十分注意禮儀的作用。周總理一貫教育幹部，對大國、強國和小國、弱國要一律平等相待。特別是對小國弱國切不可犯大國沙文主義錯誤。周總理對弱小國家的尊重、關心和細心地做工作，令人十分讚歎。20 世紀 60 年代初，西哈努克親王把他的 3 個兒子送到中國來學習。周總理和夫人鄧穎超對這件事十分關心，不但在各方面都做出了詳盡安排，而且還特意出面做這 3 位王子的監護人。

1972 年 1 月，尼克森的國家安全事務副助理黑格一行 18 人（包括白宮發言人齊格勒）來華作技術安排。齊格勒提出，在尼克森訪華期間，隨行的大批記者將通過通訊衛星播發電視、圖片、電訊等，請中國政府給予方便。對此，熊向暉向周總理作了彙報。周總理說，你告訴齊格勒，中國政府原則上同意他代表美國方面提出的這一要求。我們現在還沒有通訊衛星，請他幫助我們租用一個，在轉播技術方面，也請美方協助。對此，齊格勒表示，他沒有經手租用過通訊衛星，但料想租金一定很貴，尼克森訪華 8 天，8 天的租金估計可能要 100 萬美元。中國政府不必花錢租用，因為美國政府已經準備了供美國記者使用的通訊衛星，只要求中方在北京、上海、杭州修建地面站，費用由美國承擔。熊向暉說，修建地面站的費用由中國政府支付，只要美方技術協助。至於是否租用通訊衛星，我們再作考慮。熊向暉又向周總理彙報，並說，既然美國政府已作了準備，我們不必花那麼多錢為美國記者租用通訊衛星。周總理立即批評說，這不是花多少錢的問題，這是涉及我們主權的問題，在主權問題上絕不能有絲毫含糊。你告訴齊格勒：第一，請他負責為中國政府租用一顆通訊衛星，租用期

是北京時間 1972 年 2 月 21 日上午 1 時至 2 月 28 日 24 時；第二，在租用期間，這顆衛星的所有權屬於中國政府，美國方面事先向中國政府申請使用權，中國政府將予同意，中國政府向使用者收取使用費；第三，租用費和使用費都要合理，要齊格勒提出具體數目。熊向暉按周總理的三點指示向齊格勒講了，他很驚訝，想了一會兒說，我第一次遇到這樣的談判對手。我完全接受中國政府提出的前兩點辦法。請放心，租用費一定很合理。我現在提不出具體數目，但我可以設想，這兩項費用之間將會劃個“等號”。我很佩服你們的精明，我更佩服你們處處注意維護中華人民共和國的尊嚴。我將把這一深刻印象報告尼克森總統，並告訴我的同事和親友。我還要坦率地說，現在我完全同意基辛格博士的看法：周恩來總理是世界上罕見的、令人衷心敬佩的、偉大的政治家和外交家。

【正篇原文】

有子曰：“信近於義，言可複也。恭近於禮，遠恥辱也。因不失其親，亦可宗也。”

【正篇譯文】

有子說：“遵守的諾言符合道義，諾言就可以實現。恭敬的態度要符合於禮，就不至於遭到恥辱。依靠關係深的人，也就可靠了。”

【反篇】

反有子說：“遵守的諾言符合雙方的利益，諾言就可以實現。恭敬的態度要不卑不亢，就不至於遭到恥辱。依靠可靠的人，也就可靠了。”

【中智篇】

中智有子說：“遵守的諾言既符合雙方的利益，又符合道義，這樣的諾言實現起來就有了雙保險。恭敬的態度既要符合於禮，又要不卑不亢，就更不至於遭到恥辱。依靠可靠的人，包括關係深的人、有能力的人、有知識的人、有智慧的人等等，也就可靠了；其中最重要的也許是有能力的人。”

【中智篇述評】

“只有永遠的利益，沒有永遠的朋友。”這是英國首相邱吉爾二戰時期的一句名言。因此，如果諾言不符合雙方的利益，就不可能實現。如果僅僅符合一方的利益，有時也難以實現。有一個歇後語：劉備借荊州，有借無還。說的就是這個意思。當劉備借荊州時，說好以後歸還。但是以後出於自身利益的考慮，劉備一直不肯歸還。在這件事上劉備自以為得計，實際上最後是吃了大虧：不但不符合道義，而且荊州終被奪走，另外還斷送了關羽的性命並損失大批人馬。

可靠的人，不一定是關係深的人。例如當年史達林讓朱可夫擔任自己的副手，就不是因為朱可夫與自己關係深。恰恰相反，朱可夫曾經由於公開反對史達林的錯誤決策而被解職。但是，朱可夫具有卓越的軍事才能，因此成為史達林的可靠副手。

【正篇原文】

子曰：“君子食無求飽，居無求安。敏于事而慎於言，就有道而正焉。可謂好學也已。”

【正篇譯文】

孔子說：“君子，吃食不求飽足，居住不求舒適，對工作勤勞敏捷，言語上卻謹慎，到有道的人那裏去匡正自己，這樣可以說是好學了。”

【反篇】

反孔子說：“君子，吃食要求吃出健康，居住要求節能、環保，對工作認真負責，言語上卻實事求是，必要時到醫院和心理醫生那裏去進行診療，這樣就能夠做到身心健康了。”

【中智篇】

中智孔子說：“君子，吃食不但要不求飽足，而且要求吃出健康（包括多吃素、少吃肉，適度食用具有排毒、清除體內垃圾的食品和保健品等）；居住不求舒適，而是要求節能、環保等；對工作勤勞敏捷，而且認真負責，言語上卻謹慎而實事求是；到有道的人那裏去匡正自己，經常與周圍的人進行溝通、交流學習心得，必要時到醫院和心理醫生那裏去進行診療，這樣不但可謂好學，而且能夠做到身心健康。”

【中智篇述評】

現代人已經基本上解決了溫飽的問題，因此主要問題是提高生活品質，並給子孫後代留下一個理想的家園。

【正篇原文】

子貢曰：“貧而無諂，富而無驕。何如？”子曰：“可也。未若貧而樂，富而好禮者也。”子貢曰：“《詩》雲：‘如切如磋，如琢如磨’。其斯之謂與？”子曰：“賜也，始可與言《詩》已矣。告諸往而知來者。”

【正篇譯文】

子貢說：“貧窮而不諂媚，富有而不驕傲自大，怎麼樣？”孔子說：“這也可以了。但是還不如雖貧窮卻樂於道，雖富裕而又好禮。”子貢說：“《詩經》上說，‘要像對待骨、角、象牙、玉石一樣，加以切磋，加以琢磨’，就是這個意思吧？”孔子說：“子貢呀，現在可以同你討論《詩經》了，你對我講過的話能夠有所發揮，舉一反三了。”

【反篇】

反子貢說：“位卑而不自卑，有功而不驕傲自大，怎麼樣？”反孔子說：“這也可以了。但是還不如位卑不忘憂國，有功而又好禮。”反子貢說：“《詩經》上說，‘要像對待骨、角、象牙、玉石一樣，加以切磋，加以琢磨’，但我們要更上一層樓，就是這個意思吧？”

反孔子說：“反子貢呀，現在我要與你討論《詩經》了，你在某些方面有了新的見解。”

【中智篇】

中智子貢說：“貧窮而不諂媚、位卑而不自卑，富有又有功而不驕傲自大，怎麼樣？” 中智孔子說：“這也可以了。但是還不如雖貧窮卻樂於道、位卑不忘憂國，雖富裕且有功而又好禮。”中智子貢說：“《詩經》上說，‘要像對待骨、角、象牙、玉石一樣，加以切磋，加以琢磨’，但我們起碼要做到這一點，甚至還要更上一層樓，就是這個意思吧？” 中智孔子說：“中智子貢呀，現在我不但可以同你討論《詩經》了，而且我要反過來向你學習《詩經》了，你對我講過的話能夠有所發揮，舉一反三了，而且在某些方面已經超過了我。”

【中智篇述評】

長江後浪推前浪，世上新人勝舊人，老師應該鼓勵學生超過自己。

【正篇原文】

子曰：“不患人之不己知，患不知人也。”

【正篇譯文】

孔子說：“不怕別人不瞭解自己，就怕自己不瞭解別人。”

【反篇】

反孔子說：“不怕別人不瞭解自己，就怕自己不瞭解自己。”

【反篇述評】

人貴有自知之明。不瞭解自我，就不能戰勝自我、超越自我。

【中智篇】

中智孔子說：“不怕別人不瞭解自己，就怕自己不瞭解別人，也怕自己不瞭解自己。”

【中智篇述評】

孫子說：知己知彼，百戰百勝。

正反及中智第二篇

正反及中智為政篇第二（1）

【正篇原文】

子曰：“為政以德，譬如北辰，居其所而眾星共之。”

【正篇譯文】

孔子說：“以道德來治理政事，自己就好像北極星那樣，在一定的位置上，群星都環繞著它。”

【反篇】

反孔子說：“依法來治理政事，自己就好像北極星那樣，在一定的位置上，群星都環繞著它。”

【反篇述評】

“德治”思想在中國古代的治國理論和實踐中佔有特別重要的

地位。然而由於時代的限制，這種“德治”過分誇大了道德在社會生活中的作用，而忽視了“法治”在社會生活中的作用。

【中智篇】

中智孔子說：“以道德來治理政事和依法來治理政事相結合，自己就好像北極星那樣，在一定的位置上，群星都環繞著它。”

【中智篇述評】

以德治國與依法治國的關係是辯證關係。對一個國家的治理來說，法治與德治，從來都是相輔相成，相互促進的，二者缺一不可。

【正篇原文】

子曰：“《詩》三百，一言以蔽之，曰：‘思無邪’。”

【正篇譯文】

孔子說：“《詩經》三百篇，可以用一句話來概括它，那就是‘思想純正’。”

【反篇】

反孔子說：“《詩經》三百篇，有一些內容不能用‘思想純正’來概括。”

【反篇述評】

《詩經》中有部分內容揭露了各諸侯國橫徵暴斂、鯨吞蠶食的醜惡行徑，反映了人民的痛苦生活，表達了人民的不滿和反抗情緒。從統治階級的觀點來看，這些顯然都不屬於“思無邪”。

【中智篇】

中智孔子說：“《詩經》三百篇，有一些內容可以用‘思想純正’來概括，有一些內容不能用‘思想純正’來概括，還有一些內容居於兩者之間的中性狀態。”

【中智篇述評】

《詩經》是中國文學的光輝起點，它從多方面表現了那個時代各種各樣的現實生活，反映了各個階層人們的喜怒哀樂。既然如此，《詩經》的內容必然具有正、反及中性等各方面的內容，而不會只有一方面的內容。值得特別注意的是，《詩經》中一些中性的元素明顯不足。例如，“幻想”就可以認為處於“思想純正”和“思想不純正”的中間狀態。而《詩經》與同時代的外國文學相比較，“幻想”的內容少多了。一直到現在，涉及“幻想”的文學領域，特別是“科幻文學”領域，中國作家都與外國作家有很大的差距。我們希望，類似於《星球大戰》、《阿凡達》那樣具有里程碑式意義的“科幻小說”和“科幻大片”，能夠儘快在中國出現。

【正篇原文】

子曰：“道之以政，齊之以刑，民免而無恥。道之以德，齊之以禮，有恥且格。”

【正篇譯文】

孔子說：“用政法來誘導百姓，用刑法來約束百姓，百姓只是暫時免於犯罪受懲，卻沒有廉恥之心；如果用道德教來誘導百姓，用禮教來統一百姓的言行，百姓不但會有羞恥之心，而且也就循規蹈矩了。”

【反篇】

反孔子說：“用方針政策支持、鼓勵創新，就會出現眾多創新成果。一個國家、一個民族，只有具備創新精神和創新成果，才能走在世界的前列。”

【反篇述評】

自主創新能力是衡量一個國家競爭力強弱的重要指標。一個國家只有擁有強大的自主創新能力，才能在激烈的國際競爭中把握先機、贏得主動、引領時代潮流。

【中智篇】

現在我們把討論問題的範圍限定在中國乒乓球領域。中智孔子說：“國球要想長盛不衰，需要將創新與不創新（類似於孔子所說的循規蹈矩）相結合，才能少走彎路。創新的重要性反孔子已經說過，這裏不再重複。對於‘不創新’，也應適當提及。例如，對於已經證明是正確而行之有效的做法、特別是優良傳統，就應該繼續堅持，而不應該輕易改變。”

【中智篇述評】

對於中國乒乓球運動員來說，至少在今後一段相當長的時間裏應該格外小心，避免讓“國球”成為‘一國之球’。換句話說，儘管在技術上還需要不斷創新，但是在成績方面不能再創新，不能再由包攬金牌“進步”到包攬金銀銅全部獎牌。正如國家體育總局副局長蔡振華在日本橫濱舉行的第 50 屆世乒賽之前表示，“國乒本次參賽目標並非包攬金牌，而是要以乒乓大國的姿態，肩負起推動世界乒乓球運動均衡發展的重任。”

【正篇原文】

子曰：“吾十有五而志於學，三十而立，四十而不惑，五十而知天命，六十而耳順，七十而從心所欲， 不逾矩。”

【正篇譯文】

孔子說：“我十五歲立志學習；三十歲能夠立足於社會；四十歲掌握了各種知識能夠不被迷惑；五十歲得知天命；六十歲能夠分辨真假，判明是非；七十歲能夠隨心所欲而不越出規矩。”

【反篇】

反孔子舉出一個武將的例子說：“許世友少年時曾在少林寺學習武術。1920 年進入北洋軍閥吳佩孚部。後來加入中國共產黨，1936 年升任紅四軍軍長。1938 年，任八路軍第 129 師第 386 旅副旅長，在抗日戰爭期間負責領導山東東部（膠東地區）的正規部隊和武工隊。解放戰爭期間領導並指揮了許多著名戰役，如 1947 年的萊蕪戰

役、孟良崮戰役、膠東保衛戰、濟南戰役。1949 年中華人民共和國成立以後，任山東軍區副司令員、司令員，中國人民志願軍第 3 兵團司令員，在 1955 年被授予上將軍銜。後歷任南京軍區司令員、國防部副部長兼南京軍區司令員、廣州軍區司令員，中共中央政治局委員、中共中央軍委常務委員、中共中央顧問委員會副主任等職。”

【反篇述評】

許世友性格剛烈，充滿著勇猛無畏的“大刀精神”，平時上陣，他總是提一把沉重的大刀，率領士兵衝鋒陷陣。在戰鬥最緊張激烈時，他不論當軍長還是當師長，都是把帽子往下一拉，帶著敢死隊就往前沖。在長達二十餘年的革命戰爭中，許世友上將南征北戰，戰功卓著，為新民主主義革命的勝利，為中國人民的解放事業，建立了不可磨滅的歷史功勳。

【中智篇】

中智孔子說：“文人有文人的特點和優勢，武將有武將的特點和優勢，如果能做到文武結合，那就非同尋常了。”

【中智篇述評】

毛澤東曾對許世友說：你的出生我瞭解，你的性格我喜歡。都說文武打天下，可我毛澤東是文人，沒有你這武將，一個巴掌拍不響哦。

【正篇原文】

孟懿子問孝。子曰：“無違。”樊遲禦，子告之曰：“孟孫問孝于我，我對曰：‘無違’。”樊遲曰：“何謂也？”子曰：“生，事之以禮，死，葬之以禮，祭之以禮。”

【正篇譯文】

孟懿子問什麼是孝，孔子說：“孝就是不要違背禮節。”後來樊遲替孔子趕車，孔子告訴他：“孟孫問我什麼是孝，我回答說不要違背禮節。”樊遲說：“這是什麼意思？”孔子說：“父母活著的時候，要按禮節侍奉他們；父母去世後，要按禮節埋葬、祭祀他們。”

【反篇】

孟懿子問什麼是孝，反孔子說：“孝就是從心裏關心父母和長輩。”後來樊遲替反孔子趕車，反孔子告訴他：“孟孫問我什麼是孝，我回答是從心裏關心父母和長輩。”樊遲說：“這是什麼意思？” 反孔子說：“父母活著的時候，要從心裏關心他們的物質生活和精神生活；父母去世後，要把他們的美德發揚光大。”

【中智篇】

孟懿子問什麼是孝，中智孔子說：“孝就是不要違背禮節，並且從心裏關心父母和長輩。”後來樊遲替中智孔子趕車，中智孔子告訴他：“孟孫問我什麼是孝，我回答是不要違背禮節，並且從心裏關心父母和長輩。”樊遲說：“這是什麼意思？” 中智孔子說：“父母活著的時候，要按禮節侍奉他們，並且從心裏關心他們的物質生活和精神生活；父母去世後，要按禮節處理後事、祭祀他們，並且把他們

的美德發揚光大。”

【正篇原文】

孟武伯問孝。子曰：“父母，唯其疾之憂。”

【正篇譯文】

孟武伯向孔子請教孝道。孔子說：“對父母，要對他們的疾病憂慮。（就是盡孝了。）”

【反篇】

孟武伯向反孔子請教孝道。反孔子說：“對父母，要消除他們的孤獨狀態。（就是盡孝了。）”

【反篇述評】

老年人都害怕孤獨，而失去老伴的老年人尤甚。如果沒有兒女的陪伴，或者兒女不想方設法消除父母的孤獨感，他們就會覺得很無助，甚至悲涼。所以年輕時不害怕孤獨的人，到了老年時就會害怕孤獨！

【中智篇】

孟武伯向中智孔子請教孝道。中智孔子說：“對父母，要消除他們的孤獨狀態，要對他們的疾病憂慮。（就是盡孝了。）”

【中智篇述評】

2009 年重陽節前夕，《華商晨報》在瀋陽市內五區發放了 600 份關於《重陽節老年人心理》的調查問卷，調查人群為 60 歲以上的老年人，收回有效問卷 594 張。結果表明，瀋陽老年人最怕孤單和生病。而感覺不孤單的老年人中，很多都是與兒女住在一起，或是幫助兒女帶孩子。另外一些老人則通過參與社會活動，上老年人大學等方式消除孤獨感。至於害怕生病的原因，多數人認為生病又花錢又拖累兒女；還有一部分老年人因為經濟收入等原因，擔心生病之後生活沒有保障。

【正篇原文】

子遊問孝。子曰：“今之孝者，是謂能養，至於犬馬，皆能有養，不敬，何以別乎？”

【正篇譯文】

子遊問什麼是孝，孔子說：“如今所謂的孝，只是能夠贍養父母就足夠了。然而，對於狗馬都能夠飼養。如果不存心孝敬父母，那麼贍養父母與飼養狗馬怎樣區別呢？”

【反篇】

子遊問什麼是孝，反孔子說：“如今所謂的孝，只是能夠陪伴父母就足夠了。然而，對於寵物都能夠陪伴。如果不存心孝敬父母，那麼陪伴父母與陪伴寵物怎樣區別呢？”

【中智篇】

子遊問什麼是孝，中智孔子說：“如今所謂的孝，只是能夠贍養

父母和陪伴父母就足夠了。然而，對於寵物都能夠飼養和陪伴。如果不存心孝敬父母，特別是不關心父母的精神生活，那麼贍養父母和陪伴父母與飼養和陪伴寵物怎樣區別呢？”

【正篇原文】

子夏問孝。子曰：“色難。有事，弟子服其勞，有酒食，先生饌，曾是以為孝乎？”

【正篇譯文】

子夏問什麼是孝，孔子說：“子女經常對父母和顏悅色是件難事，僅僅是有了事情兒女去效勞，有了酒飯讓父母吃，難道這樣就算是孝了嗎？”

【反篇】

子夏問什麼是孝，反孔子說：“子女經常對父母像對待老小孩一樣連哄帶勸是件難事，僅僅是有了事情兒女去效勞，有了酒飯讓父母吃，難道這樣就算是孝了嗎？”

【中智篇】

子夏問什麼是孝，中智孔子說：“子女經常對父母和顏悅色，並且像對待老小孩一樣連哄帶勸，有時還要耐心地教父母上網、發短信等是困難的事，僅僅是有了事情兒女去效勞，有了酒飯讓父母吃，難道這樣就算是孝了嗎？”

正反及中智為政篇第二（2）

【正篇原文】

子曰：“吾與回言終日，不違如愚，退而省其私，亦足以發。回也不愚。”

【正篇譯文】

孔子說：“我整天給顏回講學，他從不提反對意見和疑問，像個蠢人。等他退下去自己研究，卻能夠對我講授的內容有所發揮，可見顏回並不愚蠢。”

【反篇】

反孔子說：“我整天給反顏回講學，他利用一切機會提反對意見和疑問，像個輕率的人。等他退下去自己研究，卻能夠對我講授的內容有所發揮，可見反顏回並不輕率。”

【反篇述評】

過去相當長的一段時期，海外的中國留學生在課堂和研討會上，一般都是沉默的一族。老外開玩笑說，中國留學生在課堂和研討會上就像不存在一樣。現在情況有所改變，一些中國留學生利用一切機會纏著老師提問題，比外國學生還厲害。

【中智篇】

中智孔子說：“我整天給中智顏回講學，他有時從不提反對意見

和疑問，像個蠢人；有時利用一切機會提反對意見和疑問，像個輕率的人；還有是處於中間狀態，像個普通的人。等他退下去自己研究，卻能夠對我講授的內容有所發揮，可見中智顏回既不愚蠢，也不輕率，更不平常，可能是一個很有作為的人。”

【中智篇述評】

在課堂和研討會上，何時提問，提多少問題，提什麼樣的問題，是一個大有學問的問題。只有做到不多不少，恰到好處，才能既獲得老師的好感，又獲得最大收益，還不浪費時間和精力。

【正篇原文】

子曰：“視其所以，觀其所由，察其所安，人焉廋哉！人焉廋哉！

【正篇譯文】

孔子說：“瞭解一個人，應觀察他所做事情的前前後後，考察他做事的心機所在，這樣，這個人怎樣能隱藏得住呢？這個人怎樣能隱藏得住呢？”

【反篇】

反孔子說：“瞭解一個人，有可能經過多次觀察他所做事情的前前後後，多次考察他做事的心機所在，仍然不能瞭解這個人，這樣，這個人怎能隱藏不住呢？這個人怎能隱藏不住呢？”

【中智篇】

中智孔子說：“瞭解一個人，有可能通過觀察他所做事情的前前後後，考察他做事的心機所在，使這個人的本性得以暴露；也有可能經過多次觀察他所做事情的前前後後，多次考察他做事的心機所在，仍然不能瞭解這個人，此時可以不再採取任何措施，等待其放鬆警惕而自我暴露；隨著科學技術的發展，最終有一天可以採用各種方法的組合，包括接收這個人的腦電波而分析出或部分分析出其思想。這樣，這個人怎樣能隱藏得住呢？這個人怎樣能隱藏得住呢？”

【中智篇述評】

目前的情況，與孔子時代有著很大的不同。例如連續劇《潛伏》中的中共特工余則成，曾受到敵人多次觀察和考驗，但他經過巧妙的周旋和數次化險為夷，不但沒有暴露，還先後除掉了情報站行動隊隊長、情報處處長等人，並升任副站長。解放前夕，余則成又奔赴臺灣，繼續潛伏。

【正篇原文】

子曰：“溫故而知新，可以為師矣。”

【正篇譯文】

孔子說：“在溫習舊知識時，能有新體會、新發現，這樣就可以當老師了。”

【反篇】

反孔子說：“在學習新知識時，能有新體會、新發現，這樣就可

以當老師了。”

【反篇述評】

在知識爆炸時代，學習新知識比溫習舊知識更重要。

【中智篇】

中智孔子說：“在學習新知識的同時，還應結合溫習舊知識，並能有新體會、新發現，這樣就可以當老師了。”

【中智篇述評】

在知識爆炸時代，部分舊知識很快過時，但也會有部分舊知識依然有效。因此通過新舊結合，才能獲得更大的成功。

【正篇原文】

子曰：“君子不器。”

【正篇譯文】

孔子說：“君子不像器具那樣只有一定的用途。”

【反篇】

反孔子說：“部分君子像器具那樣只有一定的用途。”

【中智篇】

中智孔子說：“部分君子不像器具那樣只有一定的用途，部分君子像器具那樣只有一定的用途，部分君子多年做好幾件事，部分君子多年隻做好一件事。例如，有的科學家獲得一次諾貝爾獎，有的科學家獲得兩次獲貝爾獎。”

【中智篇述評】

陳光聚於抗戰期間參軍，於 1950 年隨志願軍入朝作戰，在三年的艱苦戰鬥中，他所在連隊的一百多戰友全部壯烈犧牲，只剩下他孤身一人。戰爭結束後陳光聚本來可以在家頤養天年，但是在 1979 年，鎮上發出通知要找一位既是黨員又是幹部的人來看守烈士祠，因為待遇很低，很多人都不願意幹，陳光聚聽說此事後，不顧家人的反對選擇了守護烈士祠的清苦工作。從此以後，陳光聚每天清晨第一件事就是把 500 多位烈士的靈位擦洗一遍，然後將院子裏的每一個角落認真地清掃一遍，再拿起剪刀將院子裏的花草修剪得整整齊齊。這些單調乏味的工作，老人一干就是 30 年，而且幹得極為出色。可敬的陳光聚老人！

【正篇原文】

子貢問君子。子曰：“先行其言而後從之。”

【正篇譯文】

子貢問怎樣做一個君子。孔子說：“對於你要說的話，先做後說。”

【反篇】

子貢問怎樣做一個君子。反孔子說：“對於你要說的話，先說後做。”

【中智篇】

子貢問怎樣做一個君子。中智孔子說：“對於你要說的話和辦的事，在不同情況下要採取不同做法，有時要先做後說，有時要先說後做，有時要邊做邊說，有時要多做少說，有時要少做多說，如此等等，不一而足。”

【正篇原文】

子曰：“君子周而不比，小人比而不周。”

【正篇譯文】

孔子說：“君子團結人而不與人勾結，小人與人勾結而不團結人。”

【反篇】

反孔子說：“君子分化敵人而不與敵人勾結，小人與敵人勾結而不分化敵人。”

【中智篇】

中智孔子說：“君子團結人而不與人勾結，小人與人勾結而不團結人；同時，君子分化敵人而不與敵人勾結，小人與敵人勾結而不分化敵人。另外，君子還有其他非凡之處。例如，君子不與牛鬥氣。”

【正篇原文】

子曰：“學而不思則罔，思而不學則殆。”

【正篇譯文】

孔子說：“只讀書學習，卻不思考問題，就會茫然無知；只空想而不讀書學習，就會疑惑而不能決斷。”

【反篇】

反孔子說：“只埋頭苦幹，卻不思考問題，就會茫然無知；只空想而不埋頭苦幹，就會疑惑而不能決斷。”

【中智篇】

中智孔子說：“既埋頭苦幹，又讀書學習，還思考問題，就不會茫然無知；既埋頭苦幹，又拋棄空想，就不會疑惑而能做出決斷。”

【正篇原文】

子曰：“攻乎異端，斯害也已。”

【正篇譯文】

孔子說：“批判那些不正確的言論，禍害就可以消除了。”

【反篇】

反孔子說：“宣傳那些正確的言論，禍害就可以消除了。”

【中智篇】

中智孔子說：“既批判那些不正確的言論，又宣傳那些正確的言論，再採取那些正確的行動，禍害就可以消除了。”

正反及中智為政篇第二（3）

【正篇原文】

子曰：“由，誨女知之乎！知之為知之，不知為不知，是知也。”

【正篇譯文】

孔子說：“由，我教你對待知和不知的態度，你明白了嗎？知道的就是知道，不知道就是不知道，這就是聰明智慧！”

【反篇】

反孔子說：“由，我教你對待知和不知的態度，你明白了嗎？知道的有時其實是不知道，不知道的有時其實是知道，這就是聰明智慧！”

【中智篇】

孔子說：“由，我教你對待知和不知的態度，要考慮一切可能的情況，你明白了嗎？知道的有時確實是知道，有時其實是不知道，有時只是一知半解；不知道的有時確實是不知道，有時其實是知道，有時也只是一知半解；這就是聰明智慧！”

【中智篇述評】

古希臘的托勒密將地心說的模型發展完善，成為地心說領域最權威的學者。應用托勒密的地心說理論似乎也能解釋從地球上所看到的若干天文現象，然而實際上托勒密的理論是錯誤的，他並不知道太陽系的真實情況。反之，哥白尼提出日心說時，幾乎所有的人都認為他錯了，其實是哥白尼最先知道太陽系的真實情況。

【正篇原文】

子張學幹祿。子曰：“多聞闕疑，慎言其餘，則寡尤。多見闕殆，慎行其餘，則寡悔。言寡尤，行寡悔，祿在其中矣。”

【正篇譯文】

子張要學習謀取官職俸祿的辦法。孔子說：“多聽，有懷疑的地方先加以保留不說，其餘有把握自信的，謹慎地說出來，這樣就可以少犯錯誤；多看，有懷疑的地方先加以保留，其餘有把握自信的，謹慎地去做，就能減少懊悔。說話錯誤少，做事懊悔少，官職俸祿就在其中了。”

【反篇】

反子張要學習謀取升遷的辦法。反孔子說：“少聽，對於閒言碎語、捕風捉影等等的消息要少聽，即使聽了也不傳播，這樣就可以專心工作；少看，庸俗低級、悲觀消極等等的東西要少看，即使看了也不能樂此不疲，這樣就能樂觀向上。既專心工作，又樂觀向上，升遷的機會自然就多了。”

【中智篇】

中智子張要學習謀取升遷的辦法。中智孔子說：“實現職場升遷可以有各種各樣的辦法。歸結起來無非是正反及中智三大類。搞好人

脈關係，這樣在職場中就能做到左右逢源、遊刃有餘；獲得上級肯定，因為在一般情況下，上級是不會提升或者建議提升自己不認同的人。同時要不斷充實提高自己。這樣，上下左右的路子都通了，官職俸祿就在其中了。另外，如果升遷無望，就要急流勇退，在其他方面尋求發展。”

【中智篇述評】

謀取官職俸祿並不是人生的唯一目標。

天堂人人把福享，世間何處覓天堂？天堂就在你腳下，天堂就在我身旁。

【正篇原文】

哀公問曰：“何為則民服？”孔子對曰：“舉直錯諸枉，則民服；舉枉錯諸直，則民不服。”

【正篇譯文】

魯哀公問：“如何才能夠使百姓服從呢？”孔子回答：“提拔正直的人，罷免邪惡的人，百姓就會服從了；提拔邪惡的人，罷免正直的人，百姓就會不服。”

【反篇】

反魯哀公問：“如何才能夠使百姓服從呢？”反孔子回答：“提拔有能力的人，罷免無能力的人，百姓就會服從了；提拔無能力的人，罷免有能力的人，百姓就會不服。”

【反篇述評】

有一些人之所以提拔無能力的人，罷免有能力的人，是害怕被提拔的人超越自己，從而威脅自己的權利和地位。

【中智篇】

中智魯哀公問：“如何才能夠使百姓服從呢？”中智孔子回答：“提拔正直而有能力的人的同時，也提拔一些正直而能力稍差的人；罷免無德無能力的人的同時，也罷免一些有能力但無德的人；這樣多數百姓就會服從，只有少數百姓會不服。”

【中智篇述評】

“金無足赤，人無完人”。有能力的人，不一定適宜當官；適宜當官的人，不一定有很大的能力。

【正篇原文】

季康子問：“使民敬忠以勸，如之何？”子曰：“臨之以莊則敬，孝慈則忠，舉善而教不能則勸。”

【正篇譯文】

季康子問道：“要使老百姓對當政的人尊敬、忠誠又勤勉努力工作，應該如何做？”孔子說：“你用莊重的態度對待老百姓，老百姓就會尊敬你；你對父母孝順、對幼小慈愛，老百姓就會忠誠於你；你選用賢良的人，教育能力差的人，老百姓就會勤勉努力工作了。”

【反篇】

反季康子問道：“要使老百姓對當政的人尊敬、忠誠又勤勉努力工作，應該如何做？”反孔子說：“你讓老百姓得到實惠，老百姓就會尊敬忠誠於你；你和你的部下都勤勉努力地工作，老百姓就會仿效，都會勤勉努力工作了。”

【反篇述評】

對一般的美國民眾而言，經濟發展和生活水準是判斷政府政策的標準。在 1992 年 11 月的美國總統選舉中，當時的民主黨總統候選人克林頓提出了振興美國經濟的口號，主張政府的首要任務是恢復經濟增長，為人民提供新的機會。由此，克林頓獲得了最後勝利。

【中智篇】

中智季康子問道：“要使老百姓對當政的人尊敬、忠誠又勤勉努力工作，應該如何做？” 中智孔子說：“最重要的當然是要讓老百姓得到實惠；你和你的部下都以身作則也很重要；還有一點就是要適應形勢，順勢而謀，所謂‘時勢造英雄’就是這個意思。”

【中智篇述評】

2008 年 11 月，英國《泰晤士報》組織了 8 位元英國頂尖國際和政治評論員組成的一個專家委員會對 43 位美國總統分別以不同的標準進行了排名，其中最偉大的三名美國總統為林肯，華盛頓和羅斯福。

林肯通過頒佈《解放奴隸宣言》，讓 400 萬奴隸獲得自由。

華盛頓領導大陸軍團擊敗英國殖民軍隊，為美國贏得了獨立，他是美國第一任總統；華盛頓還以主持制定美國憲法，創建稅收制度、國家銀行以及最高法院等系統而受到敬仰，被美國人尊稱為“國父”。

羅斯福引導美國走出經濟大蕭條，並且為贏得二戰勝利做出重要貢獻。

【正篇原文】

或謂孔子曰：“子奚不為政？”子曰：“《書》雲：‘孝乎惟孝，友于兄弟，施于有政。’是亦為政。奚其為為政！”

【正篇譯文】

有人對孔子說：“你什麼不參與政治呢？”孔子回答：“《尚書》上說，‘孝敬父母，友愛兄弟，把這種風氣影響於政事’，這也就是參與政治，何必一定要做官才算是參與政治呢？”

【反篇】

有人對反孔子說：“你什麼不參與政治呢？”反孔子回答：“對於科學家和企業家等人來說，他們的主要工作就不是參與政治。”

【反篇述評】

1689 年牛頓代表劍橋大學當選為國會議員。但據說他在國會從不發言，有一次他站了起來，議會大廳裏頓時靜了下來，人們等待著這位近代科學之父的發言，然而他只對議會工作人員說：“請把窗戶

關一下”。

【中智篇】

有人對中智孔子說：“你什麼不參與政治呢？”中智孔子回答：“目前人們對於參與政治的理解，以及參與政治的方式方法，與孔子時代已經有了很大的不同。一般情況下，人們對於參與政治有三種態度：積極參與，不積極參與和偶爾參與。”

【中智篇述評】

職業政治家與職業政治評論家等都是積極參與政治的；其他人在一般情況下都是不積極參與政治的；不過有些選民在選舉日還是積極參加投票的，其中的部分原因是許多志願者推出了照看孩子和搭便車等免費服務，以便吸引選民投票。

【正篇原文】

子曰：“人而無信，不知其可也。大車無輗，小車無軏，其何以行之哉！

【正篇譯文】

孔子說：“一個人如果不講信譽，是不能在社會上立足的。就好比大車沒有輗、小車沒有軏，如何能走呢？”

【反篇】

反孔子說：“一個人如果講信譽，但是不工作，也是不能在社會上立足的。就好比大車和小車沒有動力，如何能走呢？”

【反篇述評】

工作是人生的第一需要。

【中智篇】

中智孔子說：“一個人能否在社會上立足，依賴許多因素。從物質因素來說，人要工作，才有飯吃、有錢花等等；從精神因素來說，人要有良好的品德和高尚的精神風貌，如講信用、善良、誠實等等；而且，物質因素和精神因素缺一不可，換句話說，人既要工作、又要有良好的品德和高尚的精神風貌。

【中智篇述評】

過去有一個富豪，他去世時留給兒子巨額財產。然而他兒子根本不工作，只知花天酒地、盡情享受，結果坐吃山空，幾年以後竟然淪為乞丐。

【正篇原文】

子張問：“十世可知也？”子曰：“殷因于夏禮，所損益，可知也。周因于殷禮，所損益，可知也。其或繼周者，雖百世，可知也。”

【正篇譯文】

子張問孔子：“今後十代的禮儀制度可以預先知道嗎？”孔子回答：“商朝繼承了夏朝的禮儀制度，它所廢除和所增加的內容是可以知道的；周朝又繼承商朝的禮儀制度，他所廢除的和所增加的內容也

是可以知道的。將來有繼承周朝的，就是一百代以後的情況，也是可以預先知道的。”

【反篇】

有時，幾天之後的事情，也是不可以預先知道的。

【反篇述評】

歷史上幾次重大的股災，事先沒有任何徵兆。

【中智篇】

世界上，有些事情可以預先知道，有些事情不可以預先知道，有些事情可以預先知道一部分。

【中智篇述評】

人們何時可以看見哈雷彗星是可以預先知道的；人們在何時何地可以遇見外星人是未知的；而人類對於地震的預測，已經獲得部分成功，１９７５年２月４日，中國首次實現了對海城７級以上地震的成功預警。在海城地震發生後，聯合國確認海城地震預報為人類第一次、也是迄今為止惟一一次對強震作出的準確臨震預報。

【正篇原文】

子曰：“非其鬼而祭之，諂也。見義不為，無勇也。”

【正篇譯文】

孔子說：“不是自己應該祭祀的鬼神，你卻去祭祀它，這就是諂媚。見到應該挺身而出的事情，卻袖手旁觀，這就是怯懦。”

【反篇】

有時，挺身而出並不是最佳選擇。

【反篇述評】

有一位殘疾人聽到樓下有人遭到搶劫，他從視窗扔下一個熱水瓶，歹徒聽到巨大的爆炸聲，嚇得抱頭鼠竄。

【中智篇】

對待歹徒至少有三種對待方式：挺身而出，不挺身而出，採取智謀與歹徒周旋或者將歹徒感化。

【中智篇述評】

漢朝時候，有一個人姓趙名孝。有一年糧食歉收，一班強盜把他的弟弟捉去，準備吃掉他的弟弟以便充饑。趙孝急忙跑到了強盜那裏，說他的弟弟是有病的人並且又很瘦，是不好吃的，我的身體生得很胖，我情願來代替我的弟弟，給你們吃，請你們把我的弟弟放走了。他的弟弟不肯答應，兩兄弟抱著大哭。強盜也被他們感動了，就把他們兄弟倆都釋放了。這件事傳到了皇帝那裏，就下詔書，讓他們兄弟兩個都做了官。

正反及中智第三篇

正反及中智八佾篇第三（1）

【正篇原文】

孔子謂季氏：“八佾舞於庭，是可忍也，孰不可忍也？”

三家者以《雍》徹。子曰：“相維辟公，天子穆穆。奚取於三家之堂？”

子曰：“人而不仁，如禮何？人而不仁，如樂何？”

林放問禮之本。子曰：“大哉問！禮，與其奢也，寧儉；喪，與其易也，甯戚。”

子曰：“夷狄之有君，不如諸夏之無也。”

季氏旅于泰山。子謂冉有曰：“女弗能救與？”對曰：“不能。”子曰：“嗚呼！曾謂泰山，不若林放乎！”

子曰：“君子無所爭。必也射乎！揖讓而升，下而飲，其爭也君子。”

子夏問曰：“‘巧笑倩兮，美目盼兮，素以為絢兮。’何謂也？”子曰：“繪事後素。”曰：“禮後乎？”子曰：“起予者商也，始可以言《詩》已矣。”

【正篇譯文】

孔子談到季氏，說，“他用六十四人在自己的庭院中奏樂舞蹈，這樣的事他都狠心去做，還有什麼事情不可以狠心做出來呢？”

孟孫氏、叔孫氏、季孫氏三家在祭祖完畢時，也命人唱著《雍》這篇詩撤去祭品。孔子說：“（《雍》詩上這兩句）‘助祭的是諸侯，天子嚴肅靜穆地在那裏主祭。’這樣的意思，怎麼能用在你三家祭祖的地方呢？”

孔子說：“一個人沒有仁德，他怎麼能實行禮儀制度呢？一個人沒有仁德，他怎麼來對待音樂呢？”

林放問什麼是禮的根本。孔子說：“你的問題意義重大，就一般禮儀來說，與其奢侈，不如節儉；就喪事而言，與其儀式上周詳，不如內心真正悲傷。”

孔子說：“文化落後的國家雖然有君主，還不如中原諸國沒有君主呢。”

季孫氏要去祭祀泰山。孔子對冉有說：“你不能勸阻他嗎？”冉有說：“不能。”孔子說：“唉！難道說泰山之神還不如林放知禮嗎？”

孔子說：“君子沒有什麼可與別人相爭的事情。如果有，那就是射箭比賽了。比賽時，先相互作揖謙讓，然後上場。射箭比賽完後，又相互作揖再退下來，然後登堂喝酒。這就是君子之爭。”

子夏問孔子：“‘臉上有酒窩笑得真好看啊，黑白分明的眼睛真媚啊，在白色的底子上畫花卉啊。’這幾句詩是什麼意思呢？”孔子說：“這是說先有白色的底子然後再畫花。”子夏又問：“那麼，是不是說禮（相對于仁義）也是後起的呢？”孔子說：“商，你真是能啟發我的人，現在可以同你討論《詩經》了。”

【反篇】

孔子在這部分論述中最重要的觀點是做任何事情都要適度；如果

超過了一定的“度”，就會有麻煩。然而，孔子卻沒有提到其反面：有時就是要超過“度”；所謂“矯枉必須過正，不過正不能矯枉”就是這個意思。

【反篇述評】

孔子指出，做任何事情都要符合禮儀的規定。例如對於祭祀活動，不但要親自參加，而且要內心真正悲傷。然而對於當今社會，在一些情況下這些要求就無法滿足。例如，由於工作繁忙或身體原因，一些喪事就不能親自參加。再如，在唁電中，人們經常提到：“務望節哀，以保重身體”。

對於矯枉過正的情況，例如一位女士出於好心，幫助另一位旅客攜帶一件行李過海關，然而被海關人員發現該行李中藏有毒品，該行李的主人見狀慌忙逃走，最後這位女士竟然被判處死刑。

【中智篇】

根據不同情況，採取不同的方式：有時不超過“度”，有時超過“度”，有時處於臨界或中間狀態。

【中智篇述評】

联合国于 1947 年制定了一部旗典（Flag Code），其中有关致哀的规定是：凡成员国的国家元首或者政府首脑去世，必须在纽约总部和日内瓦的办事处降半旗致哀一天。

然而，周恩来总理逝世的噩耗震动了联合国，联合国当即决定下半旗一周表示哀悼，给予这一位为世界的和平与进步作出杰出贡献的伟人以到目前爲止独一无二的殊荣。

正反及中智八佾篇第三（2）

【正篇原文】

子曰：“夏禮吾能言之，杞不足征也。殷禮吾能言之，宋不足征也。文獻不足故也。足，則吾能征之矣。”

子曰：“禘，自既灌而往者，吾不欲觀之矣。”

或問禘之說。子曰：“不知也。知其說者之於天下也，其如示諸斯乎？”指其掌。

祭如在，祭神如神在。子曰：“吾不與祭，如不祭。”

王孫賈問曰：“與其媚于奧，甯媚於灶。何謂也？”子曰：“不然。獲罪於天，無所禱也。”

子曰：“周監於二代，鬱鬱乎文哉。吾從周。”

子入太廟，每事問。或曰：“孰謂鄹人之子知禮乎？入太廟，每事問。”子聞之曰：“是禮也。”

【正篇譯文】

孔子說：“夏朝的禮，我能說出來，但是它的後代杞國不足以證明我的話；殷朝的禮，我也能說出來，但它的後代宋國也不足以證明我的話。這都是由於歷史文字資料和熟悉夏禮和殷禮的人不足的緣故。如果足夠的話，我的話就可以得到證明了。”

孔子說：“對於行禘祭的儀式，從第一次獻酒以後，我就不願意再看了。”

有人問孔子關於舉行禘祭的規定。孔子說：“我不知道。知道的人，對於治理天下，就會像把這東西擺在這裏一樣容易吧！”一面說一面指著他的手掌。

孔子祭祀祖先時就像祖先真的在面前，祭神時就像神真的在面前。孔子說：“我如果不親自參加祭祀，那就和根本沒有舉行祭祀一樣。”

王孫賈問道：“‘與其奉承巴結奧神，不如奉承巴結灶神。’這句話是什麼意思？”孔子說：“不是這樣的。如果得罪了上天，那麼祈禱也沒有用處了。”

孔子說：“周朝的禮儀制度借鑒于夏、商二代的禮儀制度，然後制定的，是多麼豐富多彩啊。我主張周朝的制度。”

孔子到了太廟，每件事情都要發問。有人說：“誰說此人懂得禮呀，他到了太廟裏，什麼事情都要問別人。”孔子聽到此話後說：“這正是禮呀！”

【反篇】

孔子到了太廟，不可能每件事情都要發問。

【反篇述評】

目前，對於一個國家的政府總理，不僅不可能每件事都親自過問，更不可能每件事都親自處理，大量的工作都是由各部的部長來過問和處理。

【中智篇】

對於許多事情，例如葬禮等，可以按照中智學的原則進行變通處理。

【中智篇述評】

有一位公司職員出國工作期間，其父病逝，由於事務繁忙，他不能回國奔喪。怎麼辦？採用變通的方法：公司派人參加其父的追悼會並且全程錄像，等到他回國后公司又為其補辦一次追思會。

正反及中智八佾篇第三（3）

【正篇原文】

子曰：“射不主皮，為力不同科，古之道也。”

子貢欲去告朔之餼羊。子曰：“賜也，爾愛其羊，我愛其禮。”

子曰：“事君盡禮，人以為諂也。”

定公問：“君使臣，臣事君，如之何？”孔子對曰：“君使臣以禮，臣事君以忠。”

子曰：“《關雎》，樂而不淫，哀而不傷。”

哀公問社於宰我。宰我對曰：“夏後氏以松，殷人以柏，周人以栗。曰：’使民戰慄。’”子聞之曰：“成事不說，遂事不諫，既往不咎。”

子曰：“管仲之器小哉！”或曰：“管仲儉乎？”曰：“管氏有三歸，官事不攝，焉得儉？”“然則管仲知禮乎？”曰：“邦君樹塞門，管氏亦樹塞門。邦君為兩君之好，有反坫，管氏亦有反坫。管氏而知禮，孰不知禮？”

子語魯大師樂，曰：“樂其可知也。始作，翕如也。從之，純如也，皦如也，繹如也。以成。”

儀封人請見，曰：“君子之至於斯也，吾未嘗不得見也。”從者見之。出曰：“二三子，何患於喪乎？天下無道也久矣，天將以夫子為木鐸。”

子謂韶：“盡美矣，又盡善也。”謂武：“盡美矣，未盡善也。”

子曰：“居上不寬，為禮不敬，臨喪不哀。吾何以觀之哉！”

【正篇譯文】

孔子說：“比賽射箭時，不一定要射穿靶子，因為各人的力氣大小不同，這是古代的規矩。”

子貢提出去掉每月初一告祭祖廟時用的那只活羊。孔子說：“賜，你愛惜那只羊，我卻愛惜那種禮。”

孔子說：“一切按照禮儀的規定去事奉君主，別人卻以為這是獻媚呢。”

魯定公問：“君主怎樣使用臣子，臣子怎樣事奉君主呢？”孔子回答說：“君主應該依禮去使用臣子，臣子應該忠心地事奉君主。”

孔子說：“《關雎》這詩，快樂而不放蕩，悲哀而不傷心。”

魯哀公問宰我，作土地神的神主應該用什麼樹木，宰我回答：“夏朝用松樹，商朝用柏樹，周朝用栗子樹。用栗子樹的意思是使老百姓戰慄。”孔子聽到後責備說：“已經做過的事不用再提了，已經完成的事不用再去勸阻了，已經過去的事不必再追究了。”

孔子說：“管仲這個人的器量真是狹小呀！”有人說：“管仲是不是很節儉？”孔子說：“他有三處豪華的藏金府庫，他家裏的管事也是一人一職而不兼任，這樣怎麼談得上節儉呢？”那人又問：“那麼管仲知禮嗎？”孔子回答：“國君在大門口設立照壁，管仲在大門口也設立照壁。國君同別國國君舉行會見時在堂上有放置酒杯的設備，管仲也有這樣的設備。如果說管仲知禮，那麼還有誰不知禮呢？”

孔子對魯國樂官談論演奏音樂的道理時說：“奏樂的道理是可以知道的：開始演奏時，各種樂器合奏，聲音繁美；繼續展開下去，悠揚悅耳，音節分明，連續不斷，最後完成。”

儀這個地方的長官請求見孔子，他說：“凡是君子到這裏來，我從來沒有見不到的。”孔子的隨從學生引他去見了孔子。他出來後對孔子的學生們說：“你們幾位何必為沒有官位而發愁呢？天下無道已經很久了，上天將以孔夫子為聖人來做人民的導師。”

孔子講到“韶”時說：“藝術形式美極了，內容也很好。”談到“武”時說：“藝術形式很美，但內容卻差一些。”

孔子說：“居於執政地位的人，卻不能夠寬厚待人，行禮的時候

不嚴肅，參加喪禮時也不悲哀，這種情況我怎麼能看得下去呢？”

【反篇】

孔子講到“韶”和“武”時說到了兩种情況：“藝術形式美極了，內容也很好”，“藝術形式很美，但內容卻差一些”。然而，孔子並沒有提到其反面：藝術形式很差。

【反篇述評】

在安徒生的《皇帝的新裝》中，皇帝竟然什么都没穿就去游行！其藝術形式可以説是很差吧？

【中智篇】

對於藝術形式不是很好的情況，可以用內容很好來彌補。

【中智篇述評】

在抗日戰爭期間，周恩來于 1939 年夏與棋王謝俠遜在重慶下了三局中國象棋，都以和棋告終。其間，周恩來意味深長地說：“明人重馬，清人重炮，我們應該重兵卒。”謝俠遜回答說：“馬，雖有八面威風，但可用兵卒制馬。”周恩來昂首大笑，爽朗地說：“對！對！兵卒就是群眾，抗日救國就是要廣泛發動群眾啊！”後來，謝俠遜把第二局殘局命名為《共紓國難》，發表在重慶《大公報》副刊《象棋殘局》上，以紀念這次有意義的會見。

正反及中智第四篇

正反及中智里仁篇第四（1）

【正篇原文】

子曰：“里仁為美。擇不處仁，焉得知！”

子曰：“不仁者，不可以久處約，不可以長處樂。仁者安仁，知者利仁。”

子曰：“唯仁者能好人，能惡人。”

子曰：“苟志於仁矣，無惡也。”

子曰：“富與貴，是人之所欲也，不以其道得之，不處也。貧與賤，是人之所惡也，不以其道得之，不去也。君子去仁，惡乎成名？君子無終食之間違仁，造次必於是，顛沛必於是。”

子曰：“我未見好仁者，惡不仁者。好仁者無以尚之，惡不仁者，其為仁矣，不使不仁者加乎其身。有能一日用力於仁矣乎，我未見力不足者。蓋有之矣，我未之見也。”

子曰：“人之過也，各於其黨。觀過，斯知仁矣！”

子曰：“朝聞道，夕死可矣。”

子曰：“士志於道，而恥惡衣惡食者，未足與議也。”

【正篇譯文】

孔子說：“跟有仁德的人住在一起，才是有好處的。如果你不是跟有仁德的人住在一起，怎麼能說你是明智的呢？”

孔子說：“沒有仁德的人不能長久地處在貧困中，也不能長久地處在安樂中。有仁德的人是安於仁道的，有智慧的人則是知道仁德對

自己有利才去實行仁德的。”

孔子說：“只有那些有仁德的人，才能愛某些人和恨某些人。”

孔子說：“如果立志於仁德，就不會做壞事了。”

孔子說：“富和貴是人人都想要得到的，但不用正當的方法得到它，就不可能去享受；貧與賤是人人都厭惡的，但不用正當的方法去擺脫它，就不會擺脫。君子如果離開了仁德，又怎麼能叫君子呢？君子沒有一頓飯的時間背離仁德的，就是在最緊迫的時刻也必須按照仁德辦事，就是在顛沛流離的時候，也一定會講仁德。”

孔子說：“我沒有見過愛好仁德的人，也沒有見過厭惡不仁德的人。愛好仁德的人，是不能再好的人了；厭惡不仁德的人，在實行仁德的時候，不讓不仁德的人影響自己。有誰能在某一天把自己的力量用在實行仁德上嗎？我還沒有看見力量不夠的。這種人可能還是有的，但我還沒見過罷了。”

孔子說：“人們的錯誤，總是與他們那種人所犯的錯誤是一樣的。所以，考察一個人所犯的錯誤，就可以知道他有沒有仁德了。”

孔子說：“早晨得知了真理，就是當天晚上死去也心甘情願。”

孔子說：“有一種讀書人雖然有志於學習和實行聖人的道理，但又以自己吃穿得不好為恥辱，對於這種人，是不值得與他談經論道的。”

【反篇】

不能僅僅跟有仁德的人住在一起。跟沒有仁德的人住在一起，可以教育感化他們，使他們轉變為有仁德的人。

【反篇述評】

對於在監獄裏工作的人來説，他們可以採取各種方法教育感化犯人，使部分或多數犯人獲得新生。

【中智篇】

世界上有各種各樣的人：有仁德的人，沒有仁德的人，假裝有仁德的人，有時有仁德有時沒有仁德的人，等等。所以，要有和各種各樣的人相處的本領和思想準備。

【中智篇述評】

蘇聯作家高爾基和好人，壞人，以及處於中間狀態的人都有深層次的接觸，因而能夠寫出具有重大影響的作品。

正反及中智里仁篇第四（2）

【正篇原文】

子曰：“君子之於天下也，無適也，無莫也，義之與比。”

子曰：“君子懷德，小人懷土。君子懷刑，小人懷惠。”

子曰：“放於利而行，多怨。”

子曰：“能以禮讓為國乎？何有？不能以禮讓為國，如禮何？”

子曰：“不患無位，患所以立。不患莫己知，求為可知也。”

子曰：“參乎，吾道一以貫之。”曾子曰：“唯。”子出，門人

問曰：“何謂也？”曾子曰：“夫子之道，忠恕而已矣。”

子曰：“君子喻於義，小人喻於利。”

子曰：“見賢思齊焉，見不賢而內自省也。”

【正篇譯文】

孔子說：“君子對於天下的事情，沒有固定的套路決定做與不做，只是按照情理去做。”

孔子說：“君子懷念的是道德，小人懷念的是鄉土；君子關心的是法制，小人關心的是恩惠。”

孔子說：“單純為追求利益而行動，就會招致更多的怨恨。”

孔子說：“如果能夠用禮讓來治理國家，那還有什麼困難呢？如果不能用禮讓來治理國家，怎麼能實行禮儀呢？”

孔子說：“不怕沒有官位，就怕沒有立足的本領。不怕沒有人知道自己，只求自己成為具有真才實學的人而足以為人們所知道。”

孔子說：“參啊，我講的道是由一個基本的思想貫徹始終的。”曾子說：“是。”孔子出去之後，有的同學便問曾子：“這是什麼意思？”曾子說：“老師的道，就是忠恕罷了。”

孔子說：“君子懂得義，小人只知利。”

孔子說：“見到賢人，就應該想著向他看齊，見到不賢的人，就應該自我反省有沒有與他相類似的東西。”

【反篇】

不僅小人知利，君子也知利。不過，“君子愛財，取之有道。”

【反篇述評】

总统是国家的最高元首，一举一动、一言一行都代表着国家形象。正因爲如此，许多国家政府明令禁止总统为企业或产品做广告。然而，随着時間的推移，社会的发展，总统做广告的禁令已經被人遺忘。开总统拍广告之先河的，当推美国总统老布什了。为了振兴美国经济，扼制日本汽车向美国倾销的凶猛势头，老布什总统曾亲赴日本，向日本公众推销美国汽车。不仅如此，老布什总统还把振兴旅游业作为恢复美国经济的突破口。１９９２年１月１３日，老布什总统向英国民众介绍美国丰富旅游资源的广告在英国电视台播出，隨後立即引起轰动。在这则广告中，老布什身处风光秀丽的美国旅游胜地，面带微笑地说：“现在你们有更多的理由来美国游览，美国从来没有比现在这个时候更好了。”接下來，老布什又漫步在加州的高尔夫球场上。最后，像所有广告明星那样充满感情地说：“总统在向你们发出邀请，你们还等待什么呢？”美国总统做广告的消息不胫而走，到美国观光旅游的游客也大幅度增加。

【中智篇】

孔子本人就是一個既懂得義，又知道利的人。

【中智篇述評】

孔子 51 岁時開始從政當官。从定公九年到定公十二年孔子再次离开鲁国，他的从政时间不足四年。然而在这短暫的几年中，孔子确

实有过出色的政绩。孔子刚开始做官，担任中都邑的地方长官。他制定了使老百姓生活有保障、死亡得安葬的制度。尊敬年长者，依据年纪的长幼提供不同的食物；选拔人才，各尽其用，根据能力的大小委任不同的职务；严守礼教，男女走路时各走一边；社会秩序井然，遗失在道路上的东西没有人拾取据为己有，夜裏也不用擔心有人盜竊；日常所用的器物不求浮华虚饰，只求朴实耐用。送葬讲究简朴，用較薄的木料做棺材，依傍丘陵修墓，不大兴土木建起高大的坟，不花费劳力在墓地种植松柏。这样的制度施行一年之后，魯国的面貌煥然一新，各诸侯国都纷纷效法孔子的做法。

鲁定公问孔子：“学习您的施政方法来治理鲁国，您看怎么样？”孔子回答说：“用这样的施政方法来治理百姓，就是天下也足以治理好，岂止只能治理好鲁国呢？”

这样实施了两年的時間，由于政绩显著，鲁定公又任命孔子做了司空。孔子根据土地的不同类型，把它们分为山林、川泽、丘陵、高地、沼泽五类，安排各种物产都在適宜的环境里生长，從而取得最大的經濟效益。

早先，季平子把鲁昭公葬在鲁国先王陵寢的墓道南面，使昭公不能和先君葬在一起，以此泄私愤。孔子做司空后， 派人挖沟把昭王的陵墓和先王的陵墓圈连到一起。孔子对季平子的儿子季桓子说：“令尊以此羞辱国君而使自己的罪行得到昭彰，这是破坏礼制的行为。现在把陵墓合到一起，是掩盖了令尊不守臣道的罪名。”

以後，孔子又由司空迁任为魯国的大司寇。孔子在大司寇任上，由于教化有方，社会上没有了奸诈顽劣、以身试法的人。這樣，孔子所设立的法律，只是起到威懾效果，實際上並沒有派上用场。

正反及中智里仁篇第四（3）

【正篇原文】

子曰：“事父母幾諫，見志不從，又敬不違，勞而不怨。”

子曰：“父母在，不遠遊，游必有方。”

子曰：“三年無改於父之道，可謂孝矣。”

子曰：“父母之年，不可不知也。一則以喜，一則以懼。”

子曰：“古者言之不出，恥躬之不逮也。”

子曰：“以約失之者鮮矣。”

子曰：“君子欲訥於言而敏於行。”

子曰：“德不孤，必有鄰。”

子遊曰：“事君數，斯辱矣。朋友數，斯疏矣。”

【正篇譯文】

孔子說：“侍奉父母時，如果父母有不對的地方，要委婉地勸說他們。如果自己的意見父母不願聽從，還是要對他們恭恭敬敬，並不觸犯他們，要替他們操勞而不怨恨。”

孔子說：“父母在世時，不要遠離家鄉；如果不得已要出遠門，

也必須去一定的地方。”

孔子說：“如果他對他父親的合理部分長期不加改變，就可以說是孝順了。”

孔子說：“父母的年紀，不可不時常記在心裏。一方面為他們的長壽而高興，另一方面又為他們的衰老而恐懼。”

孔子說：“古代人不輕易言語，因為他們恐怕自己做不到。”

孔子說：“用禮來約束自己，犯錯誤的人就會少了。”

孔子說：“君子說話要謹慎遲鈍，而行動要敏捷利落。”

孔子說：“有道德的人不會孤立，一定會有志同道合的人與他為伍。”

子遊說：“事奉君主太過煩瑣，就會受到侮辱；對待朋友太過煩瑣，就會被疏遠。”

【反篇】

今天，許多人由於工作原因，不得不遠離父母，甚至居無定所、足跡遍于全世界。

【反篇述評】

在中國，有一個企業家，曾經在一天的時間裏，乘飛機到三個城市，馬不停蹄地參加各種各樣的商務活動。至於出國，更是家常便飯。

2001 年，世界首富蓋茨应邀参加在中國上海举行的 APEC 会议，在短短的 48 小时内连续作了 3 场演讲，還与上海市政府签署了备忘录，并为 WINDOWS 的升级产品 WINDOWSXP 作宣传。

不要只看到企業家風光的一面，還要看到他們辛勞的一面。

【中智篇】

處理子女與父母的關係等家庭問題，可以有三种方式：依據傳統方式；不依据傳統方式；部分依據傳統方式，部分不依據傳統方式。

【中智篇述評】

與西方國家不同，目前在中國仍然有相當多的子女結婚之後仍然與父母居住在一起；有的人則定居在國外，難得與父母見面；另外有相當多的人雖然不與父母居住在一起，然而隔一段時間總會回家看看，與父母共享天倫之樂；這一點與西方國家又有些類似。

正反及中智第五篇

正反及中智公冶長篇第五（1）

【正篇原文】

子謂公冶長：“可妻也。雖在縲紲之中，非其罪也。”以其子妻之。子謂南容：“邦有道，不廢，邦無道，免於刑戮。”以其兄之子妻之。

子謂子賤：“君子哉若人。魯無君子者，斯焉取斯。”

子貢問曰：“賜也何如？”子曰：“女器也。”曰：“何器也？”曰：“瑚璉也。”

或曰：“雍也仁而不佞。”子曰：“焉用佞。禦人以口給，屢憎

於人，不知其仁。焉用佞？”

子使漆雕開仕。對曰：“吾斯之未能信。”子說。

子曰：“道不行，乘桴浮於海，從我者其由與！”子路聞之喜。子曰：“由也好勇過我，無所取材。”

孟武伯問：“子路仁乎？”子曰：“不知也。”又問。子曰：“由也，千乘之國，可使治其賦也。不知其仁也。”“求也何如？”子曰：“求也，千室之邑，百乘之家，可使為之宰也。不知其仁也。”“赤也何如？”子曰：“赤也，束帶立於朝，可使與賓客言也。不知其仁也。”

子謂子貢曰：“女與回也孰愈？”對曰：“賜也何敢望回。回也聞一以知十，賜也聞一以知二。”子曰：“弗如也。吾與女弗如也。”

【正篇譯文】

孔子評公冶長說：“可以把女兒嫁給他，他雖然被關在牢獄裏，但這並不是他的罪過。”於是孔子就把女兒嫁給他。

孔子評南容說：“國家有道時，他有官做；國家無道時，他也可以免去刑罰。”於是把自己的侄女嫁給他。

孔子評子賤說：“這個人是個君子呀。如果魯國沒有君子，他是從哪里學到這種好品德的？”

子貢問孔子：“我是什麼樣的人？”孔子說：“你好比是一個器具。”子貢又問：“什麼器具？”孔子說：“是祭祀時盛糧食的瑚璉。”

有人說：“冉雍這個人有仁德但無口才。”孔子說：“何必一定要能言善辯？靠伶牙利齒和人辯論，常常會招致別人的討厭和痛恨，冉雍這樣的人我不知道他是不是做到仁，但何必一定要能言善辯呢？”

孔子讓其學生漆雕開去做官。漆雕開回答說：“我對做官這件事還沒有興趣。”孔子聽了很高興。

孔子說：“如果我關於道的主張行不通，我就乘上木筏子飄落到海外去。能跟從我的大概只有仲由了吧！”子路聽到這話很高興。孔子說：“仲由的好勇超過了我，其他方面沒有什麼可取的。”

孟武伯問孔子：“子路做到了仁德吧？”孔子說：“我不知道。”孟武伯又問。孔子說：“仲由呀，在擁有一千輛兵車的國家裏，可以讓他管理兵役，但我不知道他是不是做到了仁德。”孟武伯又問：“冉求這個人怎麼樣？”孔子說：“冉求這個人，可以讓他在有千戶人家的城鎮或有一百輛兵車的封地裏當總管，但我也不知道他是不是做到了仁德。”孟武伯又問：“公西赤又怎麼樣？”孔子說：“公西赤呀，可以讓他穿著禮服，站立在朝廷上接待貴賓，我也不知道他是不是做到了仁德。”

孔子對子貢說：“你和顏回誰更好一些呢？”子貢回答說：“我怎麼敢和顏回相比呢？顏回他只要聽到一件事就可以推知十件事；我呢，知道一件事，只能推知兩件事。”孔子說：“你是不如他呀，我

同意你說的，是不如他顏回。”

【反篇】

孔子在這裡說子貢不如顏回，恐怕是不妥當的，至少是不全面的。

【反篇述評】

子貢（前 520—前 456），是孔子的得意門生。司馬遷在《史記·仲尼弟子列傳》中，對子貢這個人物所費筆墨最多，篇幅也最長。由此可見，在司馬遷眼中，子貢是個極不尋常的人物。子貢的影響之大、作用之巨，是孔門弟子中無人能企及的。子貢學績優異，文化修養豐厚，政治、外交才能卓越，他利口巧辭，善於雄辯，辦事通達，曾任魯、衛兩國之相。他還善於經商，曾經做生意于曹、魯兩國之間，富致千金，為孔子弟子中的首富。在孔門弟子中，子貢是把學和行結合得最好的一位。孔子曾稱其為“瑚璉之器”。相傳，孔子病危時，子貢未趕回。他覺得對不起老師，別人守墓三年離去，他在墓旁再守了三年，一共守了六年。

【中智篇】

總體而言，孔子還是知人善任的。另一方面，孔子也明確地指出，人的才能可以分爲上中下三等。

【中智篇述評】

從孔子對仲由，冉求，公西赤的評價中可以看出：就軍事才能而言，仲由屬於上等，冉求屬於中等，公西赤屬於下等。

正反及中智公冶長篇第五（2）

【正篇原文】

宰予旦寢，子曰：“朽木，不可雕也，糞土之牆，不可杇也。於予與何誅？”

子曰：“始吾於人也，聽其言而信其行，今吾於人也，聽其言而觀其行。於予與改是。”

子曰：“吾未見剛者。”或對曰：“申棖。”子曰：“棖也欲。焉得剛！”

子貢曰：“我不欲人之加諸我也，吾亦欲無加諸人。”子曰：“賜也，非爾所及也。”

子貢曰：“夫子之文章，可得而聞也，夫子之言性與天道，不可得而聞也。”

子路有聞，未之能行，唯恐有聞。

子貢問曰：“孔文子何以謂之文也？”子曰：“敏而好學，不恥下問，是以謂之文也。”

子謂子產：“有君子之道四焉。其行己也恭，其事上也敬，其養民也惠，其使民也義。”

子曰：“晏平仲善與人交，久而敬之。”

子曰：“臧文仲居蔡，山節藻棁，何如其知也。”

【正篇譯文】

宰予在大白天睡覺。孔子說：“腐朽的木頭無法雕刻，糞土壘的牆壁無法粉刷。對於宰予這樣的人，責備還有什麼作用呢？”孔子說：“起初我對於人，是聽了他說的話便相信了他的行為；現在我對於人，聽了他講的話還要觀察他的行為。在宰予這裏我改變了以前的方法。”

孔子說：“我沒有見過剛強不屈的人。”有人回答說：“申棖就是剛強不屈的。”孔子說：“申棖這個人欲望太多，怎麼能說是剛強不屈呢？”

子貢說：“我不願意別人強加於我的事，我也不願意強加在別人身上。”孔子說：“子貢呀，這就不是你所能夠做到的了。”

子貢說：“老師講授的學說和文章，依靠耳聞是能夠學到的；老師講授的人性和天道的深奧理論，依靠耳聞是不能夠學到的。”

子路在聽到一件事情但沒有能夠去親自實行的時候，惟恐又聽到新的事情。

子貢問道：“為什麼給衛國大夫孔文子一個‘文’的謚號呢？”孔子說：“他聰敏勤勉而虛心好學，不以向地位卑下的人請教為恥，所以給他謚號叫‘文’。”

孔子評論鄭國賢相子產說：他有君子的四種道德：“他自己行為莊重，事奉君主恭敬，對人民施以恩惠，役使百姓合乎情義。”

孔子說：“晏平仲善於與別人交朋友，相識越久，別人越發尊敬他。”

孔子說：“臧文仲在一間華貴的大屋裏珍藏了一隻大龜，在這個藏龜的屋子斗拱雕刻成山的形狀，短柱上畫以水草和花紋，如此這般他這個人怎麼能算是有智慧呢？”

【反篇】

對於宰予在大白天睡覺，不能因此就認爲他好比腐朽的木頭一樣，無法雕刻。

【反篇述評】

宰予（前 522—前 458），是著名的“孔门十哲”之一。宰予小孔子二十九岁，由於能言善辩而受到孔子的稱讚。在跟隨孔子周游列国期间，常受孔子派遣，使于齐国、楚国。宰予思想活跃，好学深思，善于提问，是孔门弟了中唯一一个敢正面对孔子学说提出异议的人。例如，他不同意孔子提倡的“三年之丧”，並且说：“三年之丧，期已久矣。君子三年不为礼，礼必坏；三年不为乐，乐必崩”，因此认为可改为“一年之丧”。

【中智篇】

宰予在大白天睡覺的原因，可能有三种：第一，宰予對學習根本不感興趣；第二，孔子的教學方法不適合於宰予；第三，宰予只是偶爾偷懶。從宰予所取得的成績來看，他應當屬於第三种。

【中智篇述評】

不同的人有不同的學習和工作方法。

大畫家達·芬奇是一位刻苦勤勉、惜時如金的人，他創造了一種奇特的睡眠和工作方法：即每工作 4 小時睡 15 分鐘。這樣，一晝夜花在睡眠上的時間累計只有 1. 5 小時，從而爭取到更多的時間工作。後來，一位義大利著名生理學家對一位航海運動員進行了長達兩個月的類似睡眠試驗。經測試，受試者的邏輯思維和記憶運算等能力均完好無損。這說明“達·芬奇睡眠法”不僅能滿足機體代償功能的需要，而且還預示著利用人體生理潛力的廣闊發展前景。不過，絕大多數人對於“達·芬奇睡眠法”是不感興趣的；還有少數人只是在時間不夠用的情況下，才在較短的時期中採用“達·芬奇睡眠法”。有趣的是，在若干年前，一位畫家對這一方法進行了親身試驗，證實了它的有效性。可是不到半年時間，他又回到正常的睡眠方式上來。至於其原因，這位畫家說自己並非天才，更不知道這些多出來的時間該如何打發。

正反及中智公冶長篇第五（3）

【正篇原文】

子張問曰：“令尹子文三仕為令尹，無喜色。三已之，無慍色。舊令尹之政，必以告新令尹。何如？”子曰：“忠矣！”曰：“仁矣乎？”子曰：“未知。焉得仁？”“崔子弒齊君，陳文子有馬十乘，棄而違之。至於他邦，則曰：‘猶吾大夫崔子也。’違之，之一邦，則又曰：‘猶吾大夫崔子也。’違之。何如？”子曰：“清矣。”曰：“仁矣乎？”曰：“未知。焉得仁？”

季文子三思而後行。子聞之，曰：“再，斯可矣！”

子曰：“甯武子，邦有道，則知，邦無道，則愚。其知可及也，其愚不可及也。”

子在陳曰：“歸與，歸與！吾黨之小子狂簡，斐然成章，不知所以裁之。”

子曰：“伯夷叔齊，不念舊惡，怨是用希。”

子曰：“孰謂微生高直？或乞醯焉，乞諸其鄰而與之。”

子曰：“巧言令色，足恭，左丘明恥之，丘亦恥之。匿怨而友其人，左丘明恥之，丘亦恥之。”

顏淵季路侍，子曰：“盍各言爾志？”子路曰：“願車馬，衣輕裘，與朋友共敝之而無憾。”顏淵曰：“願無伐善，無施勞。”子路曰：“願聞子之志。”子曰：“老者安之，朋友信之，少者懷之。”

子曰：“已矣乎！吾未見能見其過而內自訟者也。”

子曰：“十室之邑，必有忠信如丘者焉，不如丘之好學也。”

【正篇譯文】

子張問孔子：“楚國的令尹子文三次做楚國宰相，都沒有顯示出高興的樣子，三次被免職，也沒有顯示出怨恨的樣了。而且每一次被免職，一定把自己掌握的的一切政事全部告訴給前來接任的新宰相。這個人怎麼樣？”孔子說：“可算得是忠於國家了。”子張問：“算

得上仁了嗎？”孔子說：“不知道。這怎麼能算得上仁呢？”子張又問：“崔杼無理地殺了他的君主齊莊公，陳文子家有四十匹馬，都捨棄不要了，離開了齊國，到了另一個國家，他說，這裏的執政者也和我們齊國的崔子差不多，於是就離開了。到了另一個國家，又說，這裏的執政者也和我們的崔子差不多，又離開了。這個人怎麼樣？”孔子說：“可算得上清白了。”子張說：“可說是仁了嗎？”孔子說：“不知道。這怎麼能算得上仁呢？”

季文子每做一件事都要考慮多次。孔子聽到了便說：“考慮兩次也就行了。”

孔子說：“甯武子這個人，當國家有道時，他就顯得聰明，當國家無道時，他就裝傻。他的那種聰明別人可以趕得上，他的那種裝傻別人就趕不上了。”

孔子在陳國說：“回去吧！回去吧！我們那裏的學生有遠大志向，但行為簡單草率；有文彩出口成章，但還不知道怎樣來節制自己。”

孔子說：“伯夷、叔齊這兩個兄弟不紀念人家過去的仇恨，因此，別人對他們的怨恨也就很少。”

孔子說：“誰說微生高這個人直率？有人向他討點醋，他不直說自己沒有，卻到鄰居家裏討了點醋給人家。”

孔子說：“花言巧語，裝出偽善的臉色，擺出逢迎的姿式，左丘明認為這種人可恥，我也認為可恥。把怨恨藏在心裏，表面上卻裝出友好的樣子，左丘明認為這種人可恥，我也認為可恥。”

孔子坐著，顏淵、季路兩人站立在孔子身邊。孔子說：“你們何不各自說說自己的志向？”子路說：“願意拿出自己的車馬、衣服同我的朋友共同使用，用壞了也不抱怨。”顏淵說：“我願意不誇耀自己的長處，不表白自己的功勞。”子路向孔子說：“希望聽聽您的志向。”孔子說：“我的志向是讓年老的人安心，讓朋友們信任我，讓年輕的人懷念我。”

孔子說：“算了吧，我還沒有看見過能夠看到自己的錯誤便從內心責備自己的人。”

孔子說：“即使只有十戶人家的小村子，也一定有像我這樣講忠信的人，只是這些人不如我那樣好學罷了。”

【反篇】

季文子每做一件事都要考慮多次，固然沒有必要；然而孔子說“考慮兩次也就行了”，在某些情況下是不夠的。

【反篇述評】

中國的大文豪魯迅先生建議，寫完文章至少要看兩遍，“將可有可無的字、句、段刪去”。

【中智篇】

孔子只提到：讓年老的人安心，讓年輕的人懷念我。對於中年人，又如何處理？

【中智篇述評】

中年人既要照顧老人，又要照顧小孩，在工作中又是中堅力量，因此對於中年人要格外關照，盡量減輕他們所受到的壓力。此外，對於過渡期，也要注意。例如，婦女在更年期，要特別注意保持身心健康。

正反及中智第六篇

正反及中智雍也篇第六（1）

【正篇原文】

子曰：“雍也可使南面。”

仲弓問子桑伯子。子曰：“可也簡。”仲弓曰：“居敬而行簡，以臨其民，不亦可乎？居簡而行簡，無乃太簡乎？”子曰：“雍之言然。”

哀公問：“弟子孰為好學？”孔子對曰：“有顏回者好學，不遷怒，不貳過，不幸短命死矣！今也則亡，未聞好學者也。”

子華使於齊，冉子為其母請粟。子曰：“與之釜。”請益。曰：“與之庾。”冉子與之粟五秉，子曰：“赤之適齊也，乘肥馬，衣輕裘。吾聞之也，君子周急不繼富。”原思為之宰，與之粟九百，辭。子曰：“毋以與爾鄰里鄉黨乎？”

子謂仲弓曰：“犁牛之子騂且角，雖欲勿用，山川其舍諸？”

【正篇譯文】

孔子說：“冉雍這個人，可以讓他做官。”

仲弓問孔子桑伯子這個人怎麼樣。孔子說：“他辦事簡要，很好。”仲弓說：“居心恭敬嚴肅而行事簡要，像這樣來治理百姓，不是也可以嗎？而自己馬馬虎虎，又以簡要的方法辦事，這豈不是太簡單了嗎？”孔子說：“冉雍，這些話你說得對。”

魯哀公問孔子：“你的學生中誰好學？”孔子回答說：“有一個叫顏回的學生好學，他從不遷怒於別人，也從不重犯同樣的過錯。但是他不幸短命死了。現在再也沒有那樣的人了，沒有聽說誰是好學的。”

子華出使齊國，冉求替他的母親向孔子要一些谷米。孔子說：“給六斗四升。”冉求請求再增加一些。孔子說：“再給二斗四升。”冉求卻給了八十石。孔子說：“公西赤到齊國去，乘坐著肥馬駕的車子，穿著又暖和又輕便的皮袍。我聽說過，君子只是去周濟急需救濟的人，而不是去周濟富人。”

原思給孔子家當總管，孔子給他俸米九百，原思推辭不要。孔子說：“不要推辭。如果有多餘的，施捨給你的鄉親們吧。”

孔子評論仲弓時說：“耕牛產下的牛犢長著紅色的毛，角也長得整齊端正，人們不想犧牲它做祭品，山川之神難道會捨棄它嗎？”

【反篇】

在當代，有些人的做法與孔子不同，他們對富人多照顧，對窮人少照顧。這些人應該好好向孔子學習。

【反篇述評】

一位中國教授到美國工作。他與一位英國教授做同樣的工作。然而英國教授的工資高，還有轎車接送。中國教授問上司爲什麽會有這樣的差別。得到的回答竟然是：“英國教授在其國内工資就高，而且有轎車接送。你在國内工資就低，而且沒有轎車接送。”這位中國教授憤而辭職：“此處不留爺，自有留爺處。”

【中智篇】

在許多國家，對待富人，窮人和中產階級，採取不同的態度。

【中智篇述評】

在一些國家裏，窮人佔多數，政治家爲了撈取選票，不得不對窮人採取友好和拉攏的態度；基於同樣的理由，在中產階級佔多數的國家，政治家不得不對中產階級採取友好和拉攏的態度；而在富人掌控國家機器的國家，富人自然會得到特殊的關照。

正反及中智雍也篇第六（2）

【正篇原文】

子曰：“回也，其心三月不違仁，其餘則日月至焉而已矣。”

季康子問：“仲由可使從政也與？”子曰：“由也果，於從政乎何有！”曰：“賜也可使從政也與？”曰：“賜也達，於從政乎何有！”曰：“求也可使從政也與？”曰：“求也藝，於從政乎何有！”

季氏使閔子騫為費宰。閔子騫曰：“善為我辭焉。如有複我者，則吾必在汶上矣。”

伯牛有疾，子問之，自牖執其手，曰：“亡之，命矣夫！斯人也而有斯疾也！斯人也而有斯疾也！”

子曰：“賢哉，回也！一簞食，一瓢飲，在陋巷，人不堪其憂，回也不改其樂。賢哉，回也！”

冉求曰：“非不說子之道，力不足也。”子曰：“力不足者，中道而廢。今女畫。”

子謂子夏曰：“女為君子儒，無為小人儒。”

子游為武城宰。子曰：“女得人焉爾乎？”曰：“有澹臺滅明者，行不由徑，非公事，未嘗至於偃之室也。”

子曰：“孟之反不伐。奔而殿，將入門，策其馬，曰：’非敢後也，馬不進也。’”

子曰：“不有祝鮀之佞，而有宋朝之美，難乎免於今之世矣。”

子曰：“誰能出不由戶，何莫由斯道也！”

子曰：“質勝文則野，文勝質則史，文質彬彬，然後君子。”

子曰：“人之生也直，罔之生也幸而免。”

子曰：“知之者不如好之者，好之者不如樂之者。”

【正篇譯文】

孔子說：“顏回這個人，他的心可以在長時間內不離開仁德，其餘的學生則只能偶爾在短時間內做到仁德。”

季康子問孔子：“仲由這個人，可以讓他治理政事嗎？”孔子說：“仲由做事果斷，對於治理政事有什麼困難呢？”季康子又問：“端木賜這個人，可以讓他治理政事嗎？”孔子說：“端木賜通情達理，對於治理政事有什麼困難呢？“又問：“冉求這個人，可以讓他治理政事嗎？”孔子說：“冉求多才多藝，對於治理政事有什麼困難呢？”

季氏派人請閔子騫去做費邑的長官，閔子騫對來人說：“請你好好替我推辭吧！如果再來召我，那我一定逃跑到汶水之北那邊去了。”

伯牛病了，孔子前去探望他，從窗戶外面握著他的手說：“沒有救了，這是命裏註定的吧！這樣的人竟然會得這樣的病啊，這樣的人竟然會得這樣的病啊！”

孔子說：“顏回的品質是多麼高尚和有修養啊！一簞飯，一瓢水，住在簡陋的小屋裏，別人都忍受不了這種窮困清苦，顏回卻沒有改變他好學的樂趣。顏回的品質是多麼高尚和有修養啊！”

冉求說：“我不是不喜歡老師您的道理，而是我的能力不夠呀。”孔子說：“真正的能力不夠是到半路才停下來，現在你是根本不想前進。”

孔子對子夏說：“你要做君子式的儒者，不要做小人式的儒者。”

子游做了武城的長官。孔子說：“你在那裏得到了什麼人才沒有？”。子遊回答說：“有一個叫澹台滅明的人，從來不走邪路，沒有公事也從來不到我的屋子裏來。”

孔子說：“孟之反不喜歡誇耀自己。敗退的時候，他留在最後掩護全軍。快進城門的時候，他用鞭子抽打著自己的馬說，‘不是我敢於殿后，而是因為馬跑得不快。’”

孔子說：“如果沒有祝鮀那樣的口才，而只有宋國公子朝一般的美貌，那樣的人在今天的社會上處世立足就比較艱難了。”

孔子說：“誰能不經過屋門而走出屋子去呢？為什麼沒有人從我所指出的這條道路上行走呢？”

孔子說：“質樸多於文采，就未免像個鄉下人，流於粗俗；而文采多於質樸，就又未免流於虛偽、浮誇。只有質樸和文采配合恰當，才是個真正的君子。”

孔子說：“一個人的生存是由於正直，而不正直的人雖然也能生存，那只是因為他僥倖地避免了災禍。”

孔子說：“對於任何事物，懂得它的人，不如愛好它的人；僅僅愛好它的人，又不如以它為樂的人。”

【反篇】

孟之反不是不喜歡誇耀自己，而是變相地誇耀自己。

【反篇述評】

如果孟之反真是不喜歡誇耀自己，完全可以不談自己爲什麽走在最後。他把原因歸于自己的馬跑得不快，實際上是更加巧妙地誇耀自己，而且給別人留下深刻的印象。

【中智篇】

該自誇的時候就要自誇；該謙虛的時候就要謙虛；該不動聲色的時候就要不動聲色。

【中智篇述評】

1959 年 7 月 10 日，毛泽东在庐山会议的小组组长会上讲话。他说：“张奚若讲的四句话：好大喜功，急功近利，否定过去，迷信将来。陈铭枢讲的四句话：好大喜功，偏听偏信，轻视古典，喜怒无常。我是好大喜功的，好大喜功有什么不好呢？”

20 世紀 70 年代，周恩來總理爲了幫助鄧小平站穩腳跟，一方面對鄧小平的優點讚不絕口，一方面謙虛地表示鄧小平在某些方面比自己干得好，而對於鄧小平的對手張春橋則沒有任何評論。

正反及中智雍也篇第六（3）

【正篇原文】

子曰：“中人以上，可以語上也，中人以下，不可以語上也。”

樊遲問知。子曰：“務民之義，敬鬼神而遠之，可謂知矣。”問仁。子曰：“仁者先難而後獲，可謂仁矣。”

子曰：“知者樂水，仁者樂山；知者動，仁者靜；知者樂，仁者壽。”

子曰：“齊一變，至於魯，魯一變，至於道。”

子曰：“觚不觚，觚哉！觚哉！”

宰我問曰：“仁者，雖告之曰：‘井有仁焉。’其從之也。”子曰：“何為其然也。君子可逝也，不可陷也，可欺也，不可罔也。”

子曰：“君子博學於文，約之以禮，亦可以弗畔矣夫。”

子見南子，子路不說。夫子矢之曰：“予所否者，天厭之！天厭之！”

子曰：“中庸之為德也，其至矣乎！民鮮久矣。”

子貢曰：“如有博施於民而能濟眾，何如？可謂仁乎？”子曰：“何事於仁，必也聖乎！堯舜其猶病諸！夫仁者，己欲立而立人，己欲達而達人。能近取譬，可謂仁之方也已。”

【正篇譯文】

孔子說：“具有中等水準以上才智的人，可以給他講授高深的學問，而對於在中等水準以下的人，就不可以給他講授高深的學問。”

樊遲問孔子怎樣才算是聰明智慧，孔子說：“用全部精力專心致力於提倡老百姓應該遵從于“義”，尊敬鬼神但又要遠離它，就可以說是聰明智慧了。”樊遲又問怎樣才是有仁德，孔子說：“仁德的人對難做的事，做在別人的前面，有收穫的果實時，他又得在別人的後面，這樣才可以說是仁德了。”

孔子說：“聰明人樂於水，仁德者樂於山；聰明人活動，仁德者沉靜。聰明人快樂，仁德者長壽。”

孔子說：“齊國一變革，可以達到魯國的樣子，魯國一變革，就可以合于大道了。”

孔子說：“如果觚不像個觚了，這也算是觚嗎？這也算是觚嗎？”

宰我問道：“對於有仁德的人，如果別人告訴他井裏掉下去一位仁人啦，他會跟著下去嗎？”孔子說：“為什麼要這樣做呢？君子可以想辦法到井邊去救人，卻不可以自己也陷入井中；君子可能被欺騙，但不可能被愚弄迷惑。”

孔子說：“君子廣泛地學習文化典籍，又以禮來約束自己，這樣也就可以不離經叛道了。”

孔子去見著名的美女南子，子路不高興了。孔子發誓說：“如果我做什麼不正當的事，讓上天譴責厭棄我吧！讓上天譴責厭棄我吧！”

孔子說：“中庸作為一種道德，應該是最高的了吧！然而人們缺少這種道德已經為時很久了。”

子貢說：“如果有一個人，他能給老百姓很多好處又能施捨周濟大眾，這個人怎麼樣？可以算是仁德的人了嗎？”孔子說：“豈止是仁德的人，簡直是聖人了！就連堯、舜尚且難以做到呢。至於仁德的人，就是不僅要想自己站得住，也要幫助人家一同站得住；不僅要想自己過得好，也要幫助人家一同過得好。凡事能就近以自己作比較，而推己及他人，這樣就可以說就是實行仁德的方法了。”

【反篇】

孔子所謂的聰明智慧，偏重于社會科學方面；而在當今社會，自然科學方面的聰明智慧，同樣也是非常重要的。

【反篇述評】

目前，許多國家的領導人並不是學習社會科學出身，而是學習自然科學出身。例如中國領導人江澤民，胡錦濤等都是學習自然科學出身。

【中智篇】

對於現代人來說，不僅要掌握社會科學和自然科學方面的知識，而且要掌握交叉科學和邊緣科學方面的知識。

【中智篇述評】

婚姻学就是一門新的交叉科学和边缘科学。婚姻学首先要研究婚姻法；還要研究經濟學，例如婚前財產公證，家庭成员的财产关系，财产继承等；至於開辦婚姻介紹所等服務機構，所需要的知識和才能更是五花八門。

正反及中智第七篇

正反及中智述而篇第七（1）

【正篇原文】

子曰：“述而不作，信而好古，竊比於我老彭。”

子曰：“默而識之，學而不厭，誨人不倦，何有於我哉！”

子曰：“德之不修，學之不講，聞義不能徙，不善不能改，是吾憂也。”

子之燕居，申申如也，夭夭如也。

子曰：“甚矣吾衰也！久矣吾不復夢見周公。”

子曰：“志於道，據於德，依於仁，游於藝。”

子曰：“自行束修以上，吾未嘗無誨焉。”

子曰：“不憤不啟，不悱不發，舉一隅不以三隅反，則不復也。”

子食於有喪者之側，未嘗飽也。子於是日哭，則不歌。

子謂顏淵曰：“用之則行，舍之則藏，唯我與爾有是夫。”子路曰：“子行三軍，則誰與？”子曰：“暴虎馮河，死而無悔者，吾不與也。必也臨事而懼，好謀而成者也。”

子曰：“富而可求也，雖執鞭之士，吾亦為之，如不可求，從吾所好。”

子之所慎：齊，戰，疾。

【正篇譯文】

孔子說：“只是闡述而不創作，相信而且喜愛古代的東西，我私下把我和那老彭相比。”

孔子說：“把所見所聞的事物默默地記在心裏，努力學習而不厭棄，教導別人而不知疲倦，這些事情並不困難，然而我做到了多少呢？”

孔子說：“許多人對品德不培養；對學問不講習；聽到義，却不能親身去做；有缺點不能改正，這些都是我所的憂慮的事情！”

孔子在家閒居的時候，衣冠是很整齊的，儀態是很溫和舒暢、悠閑自在的。

孔子說：“我衰老得很厲害了，我好長時間沒有夢見周公了！”

孔子說：“以‘道’為目標，以‘德’為根據，依靠‘仁德’，而活動於禮、樂、射、御、書、數六藝的範圍之中。”

孔子說：“只要是自願地給我一點見面薄禮，我從來沒有不給與教誨的。”

孔子說：“教導學生，不到他想弄明白而不得的時候，不去開導他；不到他想說話却說不出來的時候，不去啓發他。如果教給他東方，他却不能由此推知西、南、北三方，便不再教他了。”

孔子在有喪事的人旁邊吃飯，不曾吃飽過。

如果孔子在這一天哭泣過，就不再唱歌了。

孔子對顏淵說：“用我呢，我就去幹；不用我呢，我就藏起來。只有我和你才能這樣吧！”子路問：“老師，您若率領軍隊，與誰共

事？”孔子說：“對於那種赤手空拳和老虎搏鬥，不用船隻去渡河，這樣死了都不後悔的人，我是不會和他共事的。與我共事的人，一定是遇事小心謹慎，善於謀划而能完成任務的人！”

孔子說：“富貴如果合於道就可以去追求，就是做下等差事我也幹。如果富貴不合於道，還是做我想做的事情吧。”

孔子所小心謹慎對待的事有三樣：齋戒，戰争，疾病。

【反篇】

孔子並非“只是闡述而不創作”，而是有許多創作。

【反篇述評】

“中庸之道”是孔子最著名的創作之一。

【中智篇】

對於戰爭的問題，不能只注意戰爭，還要注意和平，以及戰爭與和平之間的過渡和轉換。

對於疾病的問題，不能只注意疾病，還要注意健康，以及防病和營養保健。

【中智篇述評】

在防病方面投入一美元，往往可以在治病方面節省一百美元甚至更多。

包括維生素、植物藥等在内的營養保健品，在 2006 年形成的全球市場規模超過了 520 億美元。其中，西歐市場大約佔據了 14.4%的份額，位列亞太地區市場(44.2%)和北美洲市場(32.2%)之後排第三位。從單一國家及地區市場來看，美國的規模仍然最大，2006 年的銷售額達到 156 億美元;第二大規模的是日本，銷售額達到 114 億美元;中國位居第三，銷售額達到 59 億美元;韓國緊隨其後，銷售額達到 19 億美元。中國臺灣地區則位居第七，銷售額達到 13 億美元。這些亞太國家和地區的銷售額合計達到 205 億美元。

正反及中智述而篇第七（2）

【正篇原文】

子在齊聞韶，三月不知肉味。曰：“不圖為樂之至於斯也。”

冉有曰：“夫子為衛君乎？”子貢曰：“諾，吾將問之。”入曰：“伯夷叔齊，何人也？”曰：“古之賢人也。”曰：“怨乎？”曰：“求仁而得仁，又何怨？”出曰：“夫子不為也。”

子曰：“飯疏食飲水，曲肱而枕之，樂亦在其中矣。不義而富且貴，於我如浮雲。”

子曰：“加我數年，五十以學《易》，可以無大過矣。”

子所雅言：詩、書、執禮，皆雅言也。

葉公問孔子於子路，子路不對。子曰：“女奚不曰：其為人也，發憤忘食，樂以忘憂，不知老之將至云爾。”

子曰：“我非生而知之者，好古，敏以求之者也。”

子不語：怪、力、亂、神。

子曰：“三人行，必有我師焉，擇其善者而從之，其不善者而改之。”

子曰：“天生德於予，桓魋其如予何？”

子曰：“二三子以我為隱乎？吾無隱乎爾，吾無行而不與二三子者，是丘也。”

子以四教：文、行、忠、信。

子曰：“聖人，吾不得而見之矣，得見君子者，斯可矣。”子曰：“善人，吾不得而見之矣，得見有恆者，斯可矣。亡而為有，虛而為盈，約而為泰，難乎有恆矣。”

【正篇譯文】

孔子在齊國聽到《韶》的樂章，就有很長時間嘗不出肉味，於是他說：“想不到欣賞音樂竟到了這種地步。”

冉有問子貢：“老師會贊成和幫助衛國之君嗎？”子貢道：“嗯，我去問問他。”子貢進到孔子屋裏問道：“伯夷、叔齊是什麼樣的人？”孔子說：“是古代的賢人。”子貢又問：“他們兩人互相推讓，都不肯做孤竹國的國君，結果都跑到國外，是不是後來又怨恨后悔呢？”孔子說：“他們求仁德，便得到了仁德，又怨恨後悔什麼呢？”子貢走出來，答覆冉有道：“老師不會贊成和幫助衛國之君。”

孔子說：“吃粗糧，喝白水，彎着胳膊做枕頭，也有樂趣在其中。幹不正當的事而得來的富貴，對於我來說好像天上的浮雲。”

孔子說：“讓我多活幾年，到了五十歲的時候再去學習《易經》，我就可以沒有大的過錯了。”

孔子有時候講雅言，讀《詩》，讀《書》，行禮，用的都是雅言。

葉公向子路問孔子是個什麼樣的人，子路不回答。孔子對子路說：“你爲什麼不這樣說：他這個人，用功便忘記吃飯，快樂便忘記憂愁，不曉得自己的衰老就要到來，如此而已。”

孔子說：“我不是生來就有知識的人，而是愛好古代的東西，勤奮敏捷地去求得知識人。”

孔子不談論怪異、暴力、變亂和鬼神的內容。

孔子說：“三個人一起走路，其中便一定有可以做我老師的人：我選取那些優點而學習，對於不對的地方就作爲借鑑，改正自己的缺點。”

孔子說：“上天在我身上生出了這樣的品德，那桓魋又能把我怎麼樣？”

孔子說：“你們這些學生以爲我對你們有所隱瞞嗎？我對你們是絲毫沒有隱瞞的。我沒有一點事情不向你們公開，這就是我孔丘的爲人”

孔子用文、行、忠、信四種內容教育學生。

孔子說：“聖人，我不可能看见了；能看見君子，就可以了。”又說：“善人，我不可能看見了，能看見有一定好品德的人，就可以了。本來沒有，却裝做有；本來空虛，却裝做充足；本來窮困，却要

裝作豪華，這樣的人便難於保持好的品德了。”

【反篇】

孔子不談論暴力，不等于孔子不使用暴力。

【反篇述評】

孔子杀少正卯案，似乎是是孔子辉煌人生中的一個污点。

在鲁定公 14 年，孔子当上代理宰相才 7 天，就排除异己，把一个持不同政见者少正卯杀了。

【中智篇】

人各有志，不能強求。有的人喜好正面的東西，有的人偏偏喜好怪異、暴力、變亂和鬼神的内容，有的人各方面的内容都能夠兼容並蓄，有的人在不同時期喜好不同的内容。

【中智篇述評】

影視作品最能反映人類的不同喜好。其分類包括：喜劇，悲劇，鬧劇等等；其内容包括：愛情，歷史，戰爭，武打，恐怖，科幻等等。

正反及中智述而篇第七（3）

【正篇原文】

子釣而不綱，弋不射宿。

子曰：“蓋有不知而作之者，我無是也。多聞，擇其善者而從之，多見而識之，知之次也。”

互鄉難與言，童子見，門人惑。子曰：“與其進也，不與其退也。唯何甚？人潔己以進，與其潔也，不保其往也。”

子曰：“仁遠乎哉？我欲仁，斯仁至矣。”

陳司敗問：“昭公知禮乎？”孔子曰：“知禮。”孔子退，揖巫馬期而進之，曰：“吾聞君子不黨，君子亦黨乎？君取於吳為同姓，謂之吳孟子。君而知禮，孰不知禮？”巫馬期以告。子曰：“丘也幸。苟有過，人必知之。”

子與人歌而善，必使反之，而後和之。

子曰：“文，莫吾猶人也。躬行君子，則吾未之有得。”

子曰：“若聖與仁，則吾豈敢。抑為之不厭，誨人不倦，則可謂云爾已矣。”公西華曰：“正唯弟子不能學也。”

子疾病，子路請禱。子曰：“有諸？”子路對曰：“有之。誄曰：禱爾於上下神祇。”子曰：“丘之禱久矣。”

子曰：“奢則不孫，儉則固。與其不孫也，甯固。”

子曰：“君子坦蕩蕩，小人長戚戚。”

子溫而厲，威而不猛，恭而安。

【正篇譯文】

孔子只釣魚，而不用大繩橫斷流水來捉魚；只用箭射飛鳥，不射已經歸巢的鳥。

孔子說：“有一種自己不懂却憑空造作的人，我不是這樣的人。我主張多多地聽，選擇其中好的加以接受；多多地看，認真記在心裏。

這樣的知，是次一等的智慧。”

互鄉這地方的人難於交談，然而互鄉的一個童子卻受到孔子的接見，弟子們都感到疑惑。孔子說：“我是肯定他的進步，不是肯定他的退步，何必做得太過分呢？別人把自己弄得乾乾淨淨而來，便應當讚賞他的乾淨，而不要死抓住他的過去不放。”

孔子說：“仁德難道離我們很遠嗎？只要我想追求仁德，仁德就來了。”

陳司敗問孔子：“魯昭公懂不懂禮？”孔子說：“懂禮。”孔子走了出來，陳司敗便向巫馬期作了個揖，請他走近自己，然後說：“我聽說君子無所偏袒，難道孔子竟偏袒別人嗎？魯君從吳國娶了位夫人，吳和魯是同姓國家，由於不便叫她做吳姬，於是叫她做吳孟子。從這件事情看，魯君若是懂得禮，誰不懂得禮呢？”巫馬期把這話轉告給孔子。孔子說：“我真幸運，如果有錯誤，人家一定給指出來。”

孔子同別人一道唱歌，如果唱得好，一定請他再唱一遍，然後自己又和他一起唱。

孔子說：“就書本上的學問來說，大約我同別人差不多。在生活實踐中做一個身體力行的君子，那我還沒有成功。”

孔子說道：“講到聖和仁，我怎麼敢當？我只不過是不厭倦地學習和工作，不厭倦地教導別人，就是如此而已。”公西華道：“這正是我們學不到的。”

孔子病重，子路請求祈禱。孔子說：“有這回事嗎？”子路答道：“有的；《誄》文說過：‘替你向天地神靈祈禱。’”孔子說：“我早就祈禱過了。”

孔子說：“奢侈豪華就顯得驕傲，節約樸素就顯得寒酸。與其驕傲，寧可寒酸。”

孔子說：“君子心地寬廣和坦蕩，小人却經常憂愁和斤斤計較。”

孔子溫和而嚴厲，有威儀而不兇猛，莊嚴而安詳。

【反篇】

從孔子“只用箭射飛鳥，不射已經歸巢的鳥”來看，孔子似乎並不是一個高明的軍事家。

【反篇述評】

中國有一句成語：“兵不厭詐”。利用敵人睡大覺的時候進攻，獲勝的可能性極大。

【中智篇】

射鳥可以利用各種時機：鳥在飛翔時，鳥在歸巢以後，鳥在覓食時，鳥在嬉戲時等等。

【中智篇述評】

毛澤東於 1928 年 5 月總結紅軍遊擊戰初期的作戰經驗，提出了“敵進我退，敵駐我擾，敵疲我打，敵退我追”十六字訣的基本原則。

毛澤東在 1958 年寫了自己的養生體會，即養生十六字訣：“遇事不怒，基本吃素。多多散步，勞逸適度。”

正反及中智第八篇

正反及中智泰伯篇第八（1）

【正篇原文】

子曰：“泰伯，其可謂至德也已矣。三以天下讓，民無得而稱焉。”

子曰：“恭而無禮則勞，慎而無禮則葸，勇而無禮則亂，直而無禮則絞。君子篤於親，則民興於仁，故舊不遺，則民不偷。”

曾子有疾，召門弟子曰：“啟予足，啟予手。《詩》云：‘戰戰兢兢，如臨深淵，如履薄冰。’而今而後，吾知免夫！小子！”

曾子有疾，孟敬子問之，曾子言曰：“鳥之將死，其鳴也哀；人之將死，其言也善。君子所貴乎道者三：動容貌，斯遠暴慢矣；正顏色，斯近信矣；出辭氣，斯遠鄙悖矣。籩豆之事，則有司存。”

曾子曰：“以能問於不能，以多問於寡，有若無，實若虛，犯而不校，昔者吾友，嘗從事於斯矣！”

曾子曰：“可以托六尺之孤，可以寄百里之命，臨大節而不可奪也，君子人與？君子人也。”

曾子曰：“士不可以不弘毅，任重而道遠。仁以為己任，不亦重乎？死而後已，不亦遠乎？”

【正篇譯文】

孔子說：“泰伯可以說是品德極爲崇高的人了。他屢次把天下讓給季歷，老百姓簡直找不出恰當的言語來稱贊他。”

孔子說：“只注重容貌態度的端莊，却不知禮，就未免徒勞無功；只知謹慎，却不知禮，就會萎縮拘謹；專憑敢作敢爲的膽量，却不知禮，就會盲動闖禍；心直口快，却不知禮，就會傷害人得罪人。在上位的人能用深厚的感情對待親屬，老百姓就會走向仁德；在上位的人不遺棄他的老同事、老朋友，那老百姓就不致對人冷漠無情。”

曾參病了，把他的學生召集到身邊來，說道：“看看我的脚！看看我的手！有沒有傷害？《詩經》上說：‘小心呀！謹慎呀！好像站在深淵之旁，好像行走在薄薄的冰層之上。’從今以後，我才曉得自己是可以免於受到傷害了！學生們！”

曾參病了，孟敬子去探問他。曾子說：“鳥要死了，鳴聲是悲哀的；人要死了，說出的話是善意的。君子的待人接物有三方面應該注重：嚴肅自己的容貌，就可以避免粗暴和懈怠；端正自己的臉色，就容易使人相信；說話的時候，多考慮言辭和聲調，就可以避免粗野和錯誤。至於禮儀的細節，自有主管人員來負責。”

曾子說：“有才能却向無才能的人請教，知識豐富却向知識缺少的人請教；有學問像沒學問一樣，滿腹知識像空無所有一樣；縱被欺侮，也不計較——從前我的朋友便曾經這樣做了。”

曾子說：“可以把幼小的孤兒和國家的命運都交付給他，面臨生死存亡的緊要關頭，却不動搖屈服——這種人是君子人嗎？是君子人

呀。”

曾子說：“讀書人不可以不剛強而有毅力，因爲他責任重大，路程遥遠。以實現仁德於天下爲己任，責任不是很沉重嗎？奮鬥終生，到死方休，路程不也很遥遠嗎？”

【反篇】

泰伯把天下讓給季歷，儘管受到孔子的稱讚，然而不一定合適。

【反篇述評】

泰伯的父親周太王去世。他與仲雍回去奔喪。季曆和眾臣求他繼位，泰伯堅決不從，王位由季曆繼承。然而，季曆繼承王位後，整肅朝政，擴大領土，遭到商的嫉恨，被暗害致死。

如此看來，泰伯如果不把天下讓給季歷，季歷可能活得更長一些。

【中智篇】

泰伯對待王位的態度可以有三种：自己繼承王位，王位由季曆繼承，以及兩人共同執政。

【中智篇述評】

在當代和近代，多數情況下是由長子或長女繼承王位。然而，讓位的情況也時有發生。例如，現在英女王伊丽莎白二世是英王乔治六世的长女，因乔治六世没有儿子，而乔治六世的哥哥爱德华八世因坚持同离婚两次的辛普森夫人结婚而被迫逊位。最爲特殊的是，圣马力诺是目前世界上唯一由两位元首同时执政的國家。

正反及中智泰伯篇第八（2）

【正篇原文】

子曰：“興於《詩》，立於禮，成於樂。”

子曰：“民可使由之，不可使知之。”

子曰：“好勇疾貧，亂也。人而不仁，疾之已甚，亂也。”

子曰：“如有周公之才之美，使驕且吝，其餘不足觀也已。”

子曰：“三年學，不至於穀，不易得也。”

子曰：“篤信好學，守死善道。危邦不入，亂邦不居，天下有道則見，無道則隱。邦有道，貧且賤焉，恥也。邦無道，富且貴焉，恥也。”

子曰：“不在其位，不謀其政。”

【正篇譯文】

孔子說：“學《詩》使我振奮，學禮使我能在社會上站得住立得穩，音樂使我的所學得以完成。”

孔子說：“對於老百姓，只能使他們照着我們的意志走做，不可以使他們知道爲什麽要這樣做。”

孔子說：“好勇好鬥却怨恨自己太貧困的人，是一種禍害。對於不仁德的人，逼迫太甚，也是一種禍害。”

孔子說：“假如才能真的可以媲美周公，只要驕傲而吝嗇，別的

方面也就不值得一提了。”

孔子說：“讀書三年還不存在做官的念頭，這是很難得的。”

孔子說：“堅定地相信我們的道，並且努力學習它，誓死保全它。不進入危險的國家，不居住在動亂的國家。天下有道，就出來工作；天下無道，就隱居不出。國家有道而自己貧賤，是恥辱；國家無道而自己富貴，也是恥辱。”

孔子說：“不居於那個職位，便不考慮那個職位上的事情。”

【反篇】

孔子所說的“不讓老百姓知道爲什麽要這樣做的原因”，在當代是行不通的。

目前就是一個企業，也不能不顧員工的利益而獨斷專行。

【反篇述評】

2007 年 9 月，美国汽车工人联合会(UAW)与美国最大汽车制造商通用汽车公司之间的谈判在最后期限到来前没有达成协议，通用旗下的数万名员工从 24 日中午开始举行全国性罢工。美联社说，这是美国自 1976 年以来因劳资谈判而引发的首次全国性罢工。《纽约时报》说，劳资双方近来谈判的主要矛盾集中在公司员工的工作保障以及员工医保基金问题。

【中智篇】

不居於那個職位，可以如孔子所說，不考慮那個職位上的事情；當然也可以密切注視那個職位上的事情；還可以注視那個職位上的部分事情。

【中智篇述評】

以美國的情況為例：對於一般的政府工作人員和平民百姓，可以不考慮總統職位上的事情；對於副總統而言，應該密切注視總統職位上的事情，因爲一旦總統無法履行職責，副總統將行使總統權力；對於部長一級的官員，應該注視總統職位上與自己有關的部分事情，例如國務卿應關心總統的外交活動，對於總統其他方面的活動則可以不必關心。

正反及中智泰伯篇第八（3）

【正篇原文】

子曰：“師摯之始，《關雎》之亂，洋洋乎盈耳哉！”

子曰：“狂而不直，侗而不願，悾悾而不信，吾不知之矣。”

子曰：“學如不及，猶恐失之。”

子曰：“巍巍乎，舜禹之有天下也而不與焉。”

子曰：“大哉，堯之為君也。巍巍乎，唯天為大，唯堯則之。蕩蕩乎，民無能名焉。巍巍乎，其有成功也。煥乎，其有文章。”

舜有臣五人而天下治。武王曰：“予有亂臣十人。”孔子曰：“才難，不其然乎？唐虞之際，於斯為盛，有婦人焉，九人而已。三分天下有其二，以服事殷，周之德，其可謂至德也已夫！”

子曰：“禹，吾無間然矣。菲飲食而致孝乎鬼神，惡衣服而致美乎黻冕，卑宮室而盡力乎溝洫。禹，吾無間然矣！”

【正篇譯文】

孔子說：“當太師摯開始演奏序曲的時候，到結尾演奏《關雎》的時候，滿耳朵都是豐富而優美的音樂呀！”

孔子說：“狂妄而不正直，無知而不老實，表面上誠懇而不講信用，這種人我是不知道其所以然的。”

孔子說：“做學問好像追逐什麼似的，生怕趕不上；又會擔心丟掉了什麼。”

孔子說：“舜和禹多麼崇高呀！貴爲天子，富有四海，却整年爲百姓操勞，不爲自己謀私利。”

孔子說：“堯這樣的君主真是崇高呀！只有天最高最大，只有堯能够效法天。他的恩惠真是廣博呀！老百姓簡直不知道怎樣稱贊他。他的功績太崇高了，他制定的禮儀制度也真够美好！”

舜有五位賢臣，天下得以太平。周武王也說過，“我有十位能幫助我治理天下的臣子。”孔子因此說：“人才難得，不是這樣嗎？唐堯和虞舜之間以及周武王說那話的時候，人才最興盛。然而武王的十位人才之中還有一位婦女，實際上只是九位而已。周文王得了天下的三分之二，仍然向商紂稱臣，周朝的道德，可以說是最高的了。”

孔子說：“對於禹，我對他沒有什麼可以挑剔的。他自己吃得很簡單，却把祭品辦得極豐盛；穿得很樸素，却把祭服做得極華美；住得很普通，却把力量完全用於水利事業。禹，我對他確實沒有沒有什麼可以挑剔的。”

【反篇】

金無足赤，人無完人。大禹也並不是盡善盡美的。如果雞蛋裏挑骨頭，也還是有話要說。

【反篇述評】

在大禹之前，統治者並不將天下傳給自己的兒子，而是傳給所謂的賢人。然而大禹卻將天下傳給了自己的兒子，從而開創了中國歷史上“家傳天下”的做法。

另外，對於大禹領導治水的方法，也有值得商榷之處。

【中智篇】

對於大禹爲什麼將天下傳給了自己的兒子，可以有三种解釋：出以公心，出以私心，部分出以公心部分出以私心。

至於領導治水的方法，可以有三种：親臨前綫，與勞工一起奮鬥；不親臨前綫，在後方指揮；部分時間在後方，部分時間在前綫。

【中智篇述評】

對於大禹“家傳天下”這一如此重要的問題，理應進行適當的探討，這並不影響大禹的光輝形象。然而孔子卻說，我對他確實沒有沒有什麼可以挑剔的。這實在令人費解。其原因估計有下面幾種可能性：孔子的本意確實如此；孔子的本意並非如此，後人加以篡改；孔子根

本對大禹未加評論，此處的話係後人的杜撰。

對於大禹領導治水的方法，根據史書記載，面对滔滔洪水，大禹汲取其父鯀治水失败的教训，改变了“堵水”的办法，对洪水进行疏导，充分体现了他带领人民战胜困难的勇氣毅力和聪明才智。大禹曾經三过家门而不入。他和老百姓一起劳动，带头挖土、挑土，大禹的脚由於常年累月泡在水里，连脚跟都烂了，只能拄着棍子走路。

大禹領導治水的精神和行動確實是可歌可泣的。然而，有一個問題也值得提出，難道大禹真的需要和老百姓一起勞動嗎？答案可能是否定的。如果大禹拿出更多的時間進行調查研究，考慮最佳的治水方案；同時抓好後勤保障工作，使這支勞動大軍吃好休息好娛樂好；這樣，大禹和全體勞動者都不會如此辛苦，治水的任務也將更好更快地完成。

與大禹不同的是，毛澤東說過：如果我經常要拿槍上陣，紅軍也就快完蛋了。實際上，毛澤東一輩子只有一張配槍照片。

正反及中智第九篇

正反及中智子罕篇第九（1）

【正篇原文】

子罕言利與命與仁。

達巷黨人曰：“大哉孔子，博學而無所成名。”子聞之，謂門弟子曰：“吾何執，執御乎，執射乎？吾執御矣。”

子曰：“麻冕，禮也。今也純，儉，吾從眾。拜下，禮也。今拜乎上，泰也。雖違眾，吾從下。”

子絕四：毋意、毋必、毋固、毋我。

子畏於匡，曰：“文王既沒，文不在茲乎。天之將喪斯文也，後死者不得與於斯文也；天之未喪斯文也，匡人其如予何！”

太宰問於子貢曰：“夫子聖者與？何其多能也。”子貢曰：“固天縱之將聖，又多能也。”子聞之，曰：“太宰知我乎。吾少也賤，故多能鄙事。君子多乎哉？不多也。”牢曰：“子云：吾不試，故藝。”

子曰：“吾有知乎哉？無知也。有鄙夫問於我，空空如也，我叩其兩端而竭焉。”

子曰：“鳳鳥不至，河不出圖，洛不出書，吾已矣夫！”

子見齊衰者、冕衣裳者與瞽者，見之，雖少必作；過之，必趨。

【正篇譯文】

孔子很少主動地談到功利、天命和仁德。

達巷這個地方有人說：“孔子真偉大！他學問廣博，可惜没有足以樹立名聲的專長。”孔子聽了這話，就對學生們說：“我要什麼專長呢呢？趕車呢？射箭呢？我趕車好了。”

孔子說：“禮帽用麻料來織，這是合於傳統的禮的；今天大家都用絲料來織，這樣省儉多了，我贊成大家的做法。臣見君時，首先在

堂下跪拜，然後升堂又跪拜，這是合於傳統的禮的。現在大家都僅僅升堂後跪拜，這是傲慢的表現。雖然違反大家的意願，我仍然主張要先在堂下跪拜。”

孔子一點也没有這四種毛病：隨意猜疑，絕對肯定，拘泥固執，唯我獨尊。

孔子被匡地的羣衆所圍困，便道：“周文王死了以後，周代的一切文化遺產不都在我這裏體現嗎？上天若是要消滅這種文化，那我也不會掌握這些文化了；天若是不要消滅這一文化，那匡人又能把我怎麽樣呢？”

太宰問子貢：“孔夫子是位聖人嗎？爲什麽這樣多才多藝呢？”子貢道：“這本是上天讓他成爲聖人，而且又使他多才多藝。”孔子聽到，便道：“太宰怎麽會知道我？我小時候地位低下，所以學會了不少卑賤的技藝。真正的君子會有這樣多的技藝嗎？是不會的。”

牢說：“孔子說過，我年輕時不曾被國家所用，所以有時閒學得一些技藝。“

孔子說：“我有知識嗎？其實没有。有一個莊稼漢問我問題，我對他的問題本是一點也不知道的；我從他那個問題的首尾兩頭去盤問，才得到很多答案，然後儘量地告訴他。”

孔子說：“鳳凰不飛來了，黄河也没有八卦圖出來了，我這一生恐怕是完了吧！”

孔子看見穿喪服的人、穿戴着禮帽禮服的人以及盲人，他們雖然年輕，孔子也一定要站起來；從他們面前走過的時候，一定快走幾步。

【反篇】

孔子所杜絕的四種毛病，有時是合理的，有時是不可避免的。

【反篇述評】

隨意猜疑：許多人在購買彩票時，就是隨意猜測中獎號碼；絕對肯定：孔子對於周禮，就是絕對肯定的；拘泥固執：小孩子，特別是獨生子女對父母往往是拘泥固執的；唯我獨尊：歷史上的獨裁者都是唯我獨尊的。

【中智篇】

從中智學的觀點來看：有的人隨意猜疑，有的人不隨意猜疑，有的人偶爾隨意猜疑；有的人絕對肯定，有的人不絕對肯定，有的人偶爾絕對肯定；對於拘泥固執和唯我獨尊，同樣也存在三种情況。

【中智篇述評】

孔子對不同的人和事採取不同的態度。他對於周禮是絕對肯定的；對少正卯是絕對否定的，一定要將其處死；而對於女人的態度則是矛盾的，有時說女人難養，有時又對娶妻生子等事情極爲熱衷。

正反及中智子罕篇第九（2）

【正篇原文】

顔淵喟然歎曰：“仰之彌高，鑽之彌堅，瞻之在前，忽焉在後。

夫子循循然善誘人，博我以文，約我以禮。欲罷不能，既竭吾才，如有所立卓爾。雖欲從之，末由也已。”

子疾病，子路使門人為臣。病間，曰：“久矣哉，由之行詐也。無臣而為有臣，吾誰欺，欺天乎？且予與其死於臣之手也，無寧死於二三子之手乎。且予縱不得大葬，予死於道路乎？”

子貢曰：“有美玉於斯，韞櫝而藏諸？求善賈而沽諸？”子曰：“沽之哉，沽之哉！我待賈者也。”

子欲居九夷。或曰：“陋，如之何？”子曰：“君子居之，何陋之有？”

子曰：“吾自衛反魯，然後樂正，《雅》、《頌》各得其所。”

子曰：“出則事公卿，入則事父兄，喪事不敢不勉，不為酒困，何有於我哉？”

子在川上曰：“逝者如斯夫，不舍晝夜。”

子曰：“吾未見好德如好色者也。”

子曰：“譬如為山，未成一簣，止，吾止也。譬如平地，雖覆一簣，進，吾往也。”

子曰：“語之而不惰者，其回也。”

子謂顏淵曰：“惜乎！吾見其進也，未見其止也。”

【正篇譯文】

顏淵感歎着說：“老師之道，越抬頭看，越覺得高；越用力鑽研，越覺得深。看看它，似乎在前面，忽然又好像到後面去了。然而由於老師善於有步驟地誘導我們，用各種文獻來豐富我的知識，又用一定的禮節來約束我的行爲，使我想停止學習都不可能。我已經用盡我的才力，似乎能够獨立地工作了。但是好像有高大的障礙物，我要想再向前邁進一步，又不知怎樣動作了。”

孔子病得很厲害，子路便命孔子的學生準備治喪的事情。不料過了一段時間以後，孔子的病漸漸好了，孔子就道：“仲由很久以來就愛幹這種弄虛作假的事情！我本不該有治喪的架勢，卻一定要使人組織治喪。我哄騙誰呢？哄騙上天嗎？我與其死在治喪的人的手裏，寧肯死在你們學生的手裏，這樣不更好些嗎？即使不能熱熱鬧鬧地辦理喪葬，我會死在路上沒有人埋葬嗎？”

子貢問：“這裏有一塊美玉，是把它放在櫃子裏收藏起來呢？還是找一個識貨的商人賣掉呢？”孔子說：“賣掉，賣掉，我正在等待識貨者哩。”

孔子想搬到九夷去居住。有人說：“那地方非常簡陋閉塞，怎麼好住？”孔子答道：“有君子去住，就不簡陋閉塞了。”

孔子說：“我從衛國回到魯國，才把音樂的篇章整理出來，使《雅》和《頌》各有適當的安置。”

孔子說：“在外侍奉公卿，在家孝敬父兄，有喪事不敢不盡力去辦，不被酒所困擾，這些事我做到了多少呢？”

孔子在河邊感嘆道：“消逝的時光像河水一樣呀！不分晝夜地流

去。”

孔子說：“我没有看見過像喜好美色一樣喜好德的人。”

孔子說：“好比堆土成山，只要再加一筐土便成山了，如果這時懶得做下去，這是我自己要停止的。又好比在平地上堆土成山，縱是剛剛倒下一筐土，如果決心努力前進，還是要自己堅持呀！”

孔子說：“聽我說話而且始終不懈怠的，大概只有顏回一個人吧！”

孔子談到顏淵時說道：“可惜他死了！我只看見他不斷地進步，從没看見他停留。”

【反篇】

一般認爲，顏回幾乎沒有在哪一方面超過孔子；然而子貢在一些方面超過了孔子。

【反篇述評】

子贡在赴齐、吴、越、晋四国进行穿梭外交活动時，充分展現和了發揮了自己的外交和演说才能。《史记·仲尼弟子传列》具體記載了這次外交活動的成功：存鲁,乱齐,破吴,强晋而霸越，可以說是一舉五得。

子贡不仅在学业、政绩方面有突出的成就，而且他在理财经商上也有着卓越的天赋，可以說是儒商的開山鼻祖。

子贡在学问、政绩、理财经商等方面的卓越表现有目共睹，其名声地位扶摇直上，甚至超过了他的老师孔子。当时一位鲁国的大夫就認爲：“子贡贤于仲尼。”

【中智篇】

學生的表現可以分爲三种：不如老師；超過老師；與老師並駕齊驅。

【中智篇述評】

與孔子並駕齊驅的是孔子第四代弟子孟子（前 372 年—前 289 年）。孟子是中国古代著名思想家、教育家，战国时期儒家代表人物。著有《孟子》一书。孟子继承并发扬了孔子的思想，成为仅次于孔子的一代儒家宗师，有“亚圣”之称，其思想与孔子思想合称为“孔孟之道”。

正反及中智子罕篇第九（3）

【正篇原文】

子曰：“苗而不秀者有矣夫，秀而不實者有矣夫。”

子曰：“後生可畏。焉知來者之不如今也？四十五十而無聞焉，斯亦不足畏也已。”

子曰：“法語之言，能無從乎？改之為貴。巽與之言，能無說乎？繹之為貴。說而不繹，從而不改，吾未如之何也已矣。”

子曰：“主忠信，毋友不如己者，過則勿憚改。”

子曰：“三軍可奪帥也，匹夫不可奪志也。”

子曰：“衣敝韞袍，與衣狐貉者立，而不恥者，其由也與？不忮不求，何用不臧。”子路終身誦之。子曰：“是道也，何足以臧？”

子曰：“歲寒，然後知松柏之後凋也。”

子曰：“知者不惑，仁者不憂，勇者不懼。”

子曰：“可與共學，未可與適道；可與適道，未可與立；可與立，未可與權。”

唐棣之華，偏其反而。豈不爾思，室是遠而。子曰：“未之思也。夫何遠之有！”

【正篇譯文】

孔子說：“莊稼生長了，却不吐穗開花的，這種情況有過！吐穗開花了，却不再結果實了，這種情況也有過！”

孔子說：“年少的人是值得敬畏的，因爲怎能斷定他的將來趕不上現在的人呢？一個人到了四、五十歲還没有什麽名望，也就不值得敬畏了。”

孔子說：“嚴肅而合乎原則的話，有誰能够不接受嗎？但接下來只有改正了錯誤才是可貴的。順從己意的話，有誰聽了不高興嗎？但只有認真分析一下這些話的是非曲直才是可貴的。如果只是盲目高興，不加分析；或者表面接受，實際上並不改正，這種人我是没有辦法對付他的了。”

孔子說：“一國軍隊，可以使它喪失主帥；但對於一個男子漢，却不能强迫他放棄主張。”

孔子說道：“穿着破爛的舊絲綿袍子和穿着狐貉裘的人一道站着，而不覺得慚愧的，恐怕只有仲由！《詩經》上說：‘不嫉妒，不貪求，爲什麽不會好？’”子路聽了，便老念着這兩句詩。孔子又道：“僅僅這個樣子，怎樣能够好得起來？”

孔子說：“天冷了，才曉得松柏樹是最後凋謝的。”

孔子說：“聰明人不會迷惑，仁德的人不會憂愁，勇敢的人不會畏懼。”

孔子說：“可以一道學習的人，未必可以一道取得某種成就；可以一道取得某種成就的人，未必可以一道事事依體而行；可以一道事事依體而行的人，未必可以一道隨機應變。”

古代有這樣的詩：“唐棣樹的花，翩翩地摇擺。難道我不想念你嗎？只是因爲家住得太遠了。”孔子說：“他還是沒有真的想念，如果真的想念，還怕什麽遥遠呢？”

【反篇】

一個人到了四、五十歲還没有什麽名望，也還有可能大器晚成。

【反篇述評】

许多文学家和艺术家，早年大都颠沛流离，他们的作品不被理解，直到晚年才受到追捧或重视。比如凡高，早年他的作品因为奇异的风格不被接受，直到死後，他的作品才开始流行。中國的国画大师齐白石，也是晚年才成名的。另外，吳承恩 72 岁才开始写《西游记》，並

獲得巨大成功。

【中智篇】

一個人成名的時間可以是：嬰兒時期，童年時期，少年時期，青年時期，中年時期，老年時期等等。

【中智篇述評】

如果是王位繼承人，那麼他或她一出生就成名了。神童一般很早就出名了。而科學家和政治家，一般要到中年甚至老年才能出名。

正反及中智第十篇

正反及中智鄉黨篇第十（1）

【正篇原文】

孔子於鄉黨，恂恂如也，似不能言者。其在宗廟朝廷，便便言。唯謹爾。

朝，與下大夫言，侃侃如也，與上大夫言，闇闇如也。君子，踧踖如也，與與如也。

君召使擯，色勃如也，足躩如也。揖所與立，左右手，衣前後，襜如也。趨進，翼如也。賓退，必複命曰：“賓不顧矣。”

入公門，鞠躬如也，如不容。立不中門，行不履閾。過位，色勃如也，足躩如也，其言似不足者。攝齊升堂，鞠躬如也，屏氣似不息者。出，降一等，逞顏色，怡怡如也。沒階，趨進，翼如也，複其位，踧踖如也。

執圭，鞠躬如也，如不勝。上如揖，下如授，勃如戰色，足蹜蹜，如有循。享禮，有容色。私覿，愉愉如也。

君子不以紺緅飾，紅紫不以為褻服。當暑，袗絺綌，必表而出之。緇衣，羔裘，素衣，麑裘，黃衣，狐裘。褻裘長，短右袂。必有寢衣，長一身有半。狐貉之厚以居。去喪無所不佩。非帷裳，必殺之。羔裘玄冠不以吊。吉月，必朝服而朝。

齊，必有明衣。齊必變食，居必遷坐。

食不厭精，膾不厭細。食饐而餲，魚餒而肉敗，不食。色惡，不食。失飪，不食。不時，不食。割不正，不食。不得其醬，不食。肉雖多，不使勝食氣。惟酒無量，不及亂。沽酒市脯不食。不撤薑食。不多食。

【正篇譯文】

孔子在本鄉的地方上非常溫和恭順，好像不會說話的樣子。但他在宗廟裏、朝廷上，卻能言善辯，有話便明白而流暢地說出，只是說得很少很謹慎。

孔子上朝的時候，當君主還沒有到來，有時同下大夫說話，顯示出溫和而快樂的樣子；有時同上大夫說話，顯示出正直而恭敬的樣子。君主已經來了，就顯示出恭敬而心中不安的樣子，但是又儀態適中。

魯君召孔子去接待外國的貴賓，孔子面色矜持莊重，脚步也快起来。同時他還向兩旁的人作揖，或者向左拱手，或者向右拱手，衣裳前後擺動，却很整齊。看他快步向前，好像鳥兒舒展了翅膀。貴賓辭別後他一定向君主回報説：“客人已經不回頭張望了。”

孔子走進朝廷的大門，恭敬而謹慎的樣子，好像没有容身之地。站，他不站在門的中間；走，他不踩門坎。經過國君的坐位時，面色便莊重起來，脚步也加快了，言語也好像中氣不足的樣子。當他提起下襬向堂上走時，露出恭敬謹慎的樣子，憋住氣好像不呼吸一般。然而當他退下來，一走下台階，面色便放鬆，露出怡然自得的樣子。一旦走完了台階，便快速地向前走幾步，好像鳥兒舒展翅膀。等到回到自己的位置，又顯現出恭敬而不安的樣子。

當孔子出使到別的諸侯國，在舉行典禮時，一定拿着圭，恭敬謹慎地，好像舉不起來的樣子。向上舉好像在作揖，放下來時好像在交給別人。面色莊重好像在對陣。脚步也很緊湊，好像在沿着一條直線走過。敬獻禮物的時候，滿臉和氣。但是如果用私人身分和外國君臣會見時，便顯得輕鬆愉快。

君子不用近乎黑色的天青色和黑中透紅的布作鑲邊，不用近乎赤色和紫色的布不用來作平常居家的衣服。暑天，穿着粗的或者細的葛布單衣，但一定要套在内衣的外邊。黑色的衣配紫羔，白色的衣配麑裘，黄色的衣配狐裘。居家的皮襖做得較長，可是右邊的袖子要做得短些。睡覺一定有小被，長度合本人身長的一又二分之一。用狐貉皮的厚毛作坐墊。喪服期滿了以後，脱下喪服，什麽東西都可以佩帶。不是上朝和祭祀穿的用整幅布做的禮服，一定要加以剪裁。不穿黑色的羔羊皮袍和戴黑色的帽子去弔喪。大年初一，一定穿着上朝的禮服去朝拜君主。

齋戒沐浴的時候，一定有浴衣，而且是用布做的。齋戒的時候，一定改變平常的飲食；居住也一定搬移地方，不和妻妾同房。

糧食不嫌舂得精，魚和肉不嫌切得細。糧食陳舊變味了，魚和肉腐爛了，不吃。食物的顔色變了，不吃；氣味難聞，不吃。烹調不當，不吃。不到該吃食物的時候，不吃。不是按一定方法切割的肉，不吃。佐料不適當，不吃。席上的肉雖然多，但是吃肉的量不超過主食的量。只有酒不限量，但不喝醉。買來的酒和肉乾不吃。每餐必須有薑，但吃得不多。

【反篇】

孔子十分注意營養保健，這當然很好，不過事情還有另外的一方面，過分注意營養保健可能會適得其反。

【反篇述評】

動物在艱難的野生環境中，比它們在動物園裏養尊處優時的壽命要長。

【中智篇】

如何才能長壽？孔子只談到了物質因素。實際上，只有適當處理

物質和精神兩方面的問題，才能長壽。

【中智篇述評】

物質方面，以飲食為例，既不能過度節食，也不能大吃大喝。精神方面，要保持平和的心態；遇到悲傷的事情要儘早解脫，遇到高興的事情也要克制情緒（以免樂極生悲）。

2002 年 10 月，巴西一名前鋒球員在攻入一球之後異常高興，幾個小時之後突發心臟病死亡。

正反及中智鄉黨篇第十（2）

【正篇原文】

祭於公，不宿肉。祭肉，不出三日，出三日，不食之矣。食不語，寢不言。雖疏食菜羹瓜祭，必齊如也。

席不正，不坐。

鄉人飲酒，杖者出，斯出矣。鄉人儺，朝服而立於阼階。

問人於他邦，再拜而送之。康子饋藥，拜而受之。曰：“丘未達，不敢嘗。”

廄焚，子退朝，曰：“傷人乎？”不問馬。

君賜食，必正席先嘗之。君賜腥，必熟而薦之。君賜生，必畜之。侍食於君，君祭，先飯。

【正篇譯文】

孔子參與國家祭祀典禮以後，不把分到的祭肉留到第二天。而且要求祭肉的存放不超過三天。若是存放超過了三天，便不吃了。

吃飯的時候不交談，睡覺的時候也不交談。

雖然是糙米飯普通菜湯，吃之前也要先取出一些來祭祖，而且祭的時候還一定要恭恭敬敬，好像齋戒了的一樣。

坐席的擺放不合禮制，不坐。

行鄉飲酒禮後，孔子一定要等老年人都出去了，自己這纔出去。

本地方人舉行迎神驅鬼的儀式時，孔子總是穿着朝服站在東邊的台階上。

如果孔子託人給其它諸侯国的朋友問候送禮，一定要向受託者拜兩次送行。

季康子給孔子送葯，孔子先拜謝而接受，然後却説道：“我對這葯的葯性不很了解，不敢試服。”

孔子的馬棚失了火。孔子從朝廷回來，問道：“傷了人嗎？”，却不問馬的情況。

國君賜以熟食，孔子一定擺正座位先嘗一嘗。國君賜以生肉，一定煮熟了，先給祖宗進供。國君賜以活物，一定養着它。同國君一道吃飯，當國君舉行飯前祭禮的時候，自己先嘗一嘗。

【反篇】

孔子接受禮品的方式，與西方人明顯不同。

【反篇述評】

按某些西方人的习惯，接受礼品时，要当面打开，并且表达出对礼物的喜爱和誇獎。

【中智篇】

一般人只注意物質禮品，實際上還有精神禮品，以及物質和精神雙重禮品。

【中智篇述評】

精神禮品如好習慣等等。既送物質禮品又送好習慣就是物質和精神雙重禮品。

中國曾出現一則廣告“好習慣就是好禮品！”說的是不但送給對方一套健身器具，還要勸説對方養成經常鍛煉的好習慣，這樣纔是送了好禮品。

正反及中智鄉黨篇第十（3）

【正篇原文】

疾，君視之，東首，加朝服拖紳。君命召，不俟駕行矣。

朋友死，無所歸，曰：“於我殯。”

朋友之饋，雖車馬，非祭肉，不拜。

寢不屍，居不容。見齊衰者，雖狎必變。見冕者與瞽者，雖褻必以貌。凶服者式之，式負版者。有盛饌，必變色而作。迅雷風烈，必變。

升車，必正立執綏。車中，不內顧，不疾言，不親指。

色斯舉矣，翔而後集。曰：“山梁雌雉，時哉時哉！”子路共之，三嗅而作。

【正篇譯文】

孔子病了，國君來探問，他便腦袋朝東躺著，把上朝的禮服蓋在身上，拖着大帶子。

國君呼唤孔子，孔子不等待車輛駕好馬，立即先步行走去。

孔子的朋友死了，没有負責收斂的人，孔子便道：“喪葬由我來料理。”

朋友的贈品，即使是車馬，只要不是祭肉，孔子在接受的時候，也是不行大禮的。

孔子睡覺不像死屍一樣直挺挺地躺着，平日坐着，也不像接見客人或者自己做客人一樣莊重嚴肅。

孔子看見穿孝服的人，就是極親密的，也一定把態度變得嚴肅起來。看見戴着禮帽和瞎了眼睛的人，即使常相見，也一定要有禮貌。如果在車中遇着穿喪服的人，便把身體微微地向前一俯，手伏着車前的横木，以表示同情。遇見背負國家圖籍的人，也手伏車前横木表示敬意。做客時一有豐富的菜餚，一定神色變動，並站立起來致謝。遇見疾雷、大風，一定改變態度以示對上天的敬畏。

孔子上車時，一定先端正地站好，然後拉着扶手帶登車。在車中，不回頭，不高聲説話，不用手指指點點。

孔子在山谷中行走，看見幾隻野雞，孔子的臉色一動，野雞便飛向天空，盤旋一陣，又都停在一處。孔子說：“這些山梁上雌雉，得其時呀，得其時呀，”子路向它們拱拱手，它們又振翅飛去了。

【反篇】

孔子遇見疾雷、大風，一定改變態度；然而有的人卻不同，強調處變不驚。

【反篇述評】

在中國古代，唐朝皇帝李世民做到了“泰山崩于前而面不改色”。李世民未登基之前攻打洛阳时，在眼看就要成功之際，窦建德带了十万大军，号称四十万来進攻唐軍。當時唐軍已經征戰半年，成爲疲憊之師，因此許多人都主張應該立即撤退，面對如此險惡形勢李世民能夠堅守陣地已經是很不錯了，然而李世民卻膽大包天，僅僅率領三千五百骑兵迎擊窦建德，結果窦建德的十万大军竟然惨败，窦建德自己也被俘了。

【中智篇】

遇到危險時，人們至少有四种態度：驚慌，鎮定，假裝驚慌，假裝鎮定。

【中智篇述評】

三國時代，劉備依靠假裝驚慌逃過一劫。

中國著名歷史小說《三國演義》講述了這樣一則故事。一天，曹操派人請劉備，劉備只得膽戰心驚地去見曹操。曹操設宴款待劉備。酒至半酣，突然烏雲密佈，大雨將至。曹操單刀直入地說：“當今天下英雄，只有你和我兩個！”劉備一聽，吃了一驚，手中拿的筷子也不知不覺地掉在地上。正巧此時雷聲大作，劉備靈機一動，從容地說自己是因為害怕打雷，才掉了筷子。劉備經過這樣的掩飾，使曹操認為對方是個膽小如鼠的庸人，曹操從此再也不懷疑和防備劉備了。

正反及中智第十一篇

正反及中智先進篇第十一（1）

【正篇原文】

子曰：“先進於禮樂，野人也。後進於禮樂，君子也。如用之，則吾從先進。”

子曰：“從我於陳蔡者，皆不及門也。

德行：顏淵、閔子騫、冉伯牛、仲弓；言語：宰我、子貢；政事：冉有、季路；文學：子游、子夏。”

子曰：“回也，非助我者也。於吾言無所不說。”

子曰：“孝哉，閔子騫。人不間於其父母昆弟之言。”

南容三復白圭，孔子以其兄之子妻之。

季康子問：“弟子孰為好學？”孔子對曰：“有顏回者好學，不幸短命死矣。今也則亡。”

顏淵死，顏路請子之車以為之椁。子曰：“才不才，亦各言其子也。鯉也死，有棺而無椁。吾不徒行以為之椁。以吾從大夫之後，不可徒行也。”

顏淵死，子曰：“噫！天喪予！天喪予！”

顏淵死，子哭之慟。從者曰：“子慟矣。”曰：“有慟乎？非夫人之為慟而誰為？”

顏淵死，門人欲厚葬之。子曰：“不可。”門人厚葬之。子曰：“回也視予猶父也，予不得視猶子也。非我也，夫二三子也。”

【正篇譯文】

孔子說：“先學習禮樂而後做官的人，是未曾有過爵禄的一般平民；先有了官位而後學習禮樂的人，是所謂的君子。如果要我選用人才，我主張選用先學習禮樂的人。

孔子說：“曾經跟着我在陳國、蔡國之間忍飢受餓的人，現在都不在我這裏了。”

孔子的學生中德行好的有：顏淵，閔子騫，冉伯牛，仲弓。會説話的有：宰我，子貢。擅長辦理政事的有：冉有，季路。熟悉古代文獻的有：子游，子夏。

孔子說：“顏回不是對我有所幫助的人，他對我說的話没有不心悅誠服的。”

孔子說：“閔子騫真是孝順呀，別人對於他的爹娘兄弟稱贊他的話，沒有什麽異議。”

南容反復朗讀“白圭之玷，尚可磨也；斯言之玷，不可爲也”的幾句詩，孔子見狀便把自己的姪女嫁給他。

季康子問孔子：“你學生中誰用功？”孔子答道：“有一個叫顏回的用功，不幸短命死了，現在就再没有像他這樣的人了。”

顏淵死了，他父親顏路請求孔子賣掉車子來替顏淵買個外椁。孔子說：“不管有才能或者没有才能，總是自己的兒子。我的兒子鯉死了，也只有内棺，没有外椁。我不能賣掉車子步行來替他買外椁。因爲我也曾做過大夫，是不可以步行的。

顏淵死了，孔子說：“咳！天老爺真要我的命呀！天老爺真要我的命呀！”

顏淵死了，孔子哭得很傷心。跟隨着孔子的人說：“您太傷心了！”孔子說：“真的太傷心了嗎？我不爲這樣的人傷心，還爲誰傷心呢！”

顏淵死了，孔子的學生們想要隆重地埋葬他。孔子說：“不可以。”學生們仍然很隆重地埋葬了他。孔子說：“顏回呀，你看待我好像看待父親，我却不能够像對待兒子一般地看待你。這不是我的主意呀，是你那班同學幹的呀。”

【反篇】

孔子主張選用人才時，選用先學習禮樂的人。這一點似乎是片面的。有些人一開始時幾乎沒有學習，是邊干邊學。

【反篇述評】

爱迪生一生只上过三个月的小学，並且被一些人认为是低能儿。然而以後爱迪生竟然成为举世闻名的“发明大王”。

【中智篇】

有的人只學習不實踐，有的人只實踐不學習，有的人先學習后實踐，有的人先實踐后學習。

【中智篇述評】

清朝時，張曜少年就不得不當雇工來維持生計，由於沒有讀書的機會，是一個目不識丁的文盲。後來他參了軍，憑藉作戰勇敢，為人誠實可靠，而一步步獲得提升，後來竟然擔任省一級的官員。正當張曜志滿意得的時候，有人彈劾張曜，清廷瞭解到張曜目不識丁這一情況後，遂將張曜降級。張曜對此深以為恥，他痛下決心，發奮讀書。張曜雖然是個文盲，但他的夫人從小讀書，極有文采。張曜就決定拜自己的夫人為師。他讓夫人將他當成一個小學生來教。他的夫人，也很認真的執行起老師的職責。在夫人的督促指點下，功夫不負有心人，張曜後來竟然初步貫通了文史，能背、能講、能寫，完全成了一個有文化的人。後來，左宗棠得知張曜勤學之事，親自加以考核，證明情況確實無疑，於是上書保奏張曜，出任山東巡撫（省長）。

正反及中智先進篇第十一（2）

【正篇原文】

季路問事鬼神。子曰：“未能事人，焉能事鬼？”曰：“敢問死？”曰：“未知生，焉知死？”

閔子侍側，誾誾如也。子路，行行如也。冉有、子貢，侃侃如也。子樂：“若由也，不得其死然。”

魯人為長府，閔子騫曰：“仍舊貫，如之何？何必改作。”子曰：“夫人不言，言必有中。”

子曰：“由之瑟，奚為於丘之門？”門人不敬子路。子曰：“由也升堂矣，未入於室也。”

子貢問：“師與商也孰賢？”子曰：“師也過，商也不及。”曰：“然則師愈與？”子曰：“過猶不及。”

季氏富於周公，而求也為之聚斂而附益之。子曰：“非吾徒也。小子鳴鼓而攻之，可也。”

柴也愚，參也魯，師也辟，由也喭。

子曰：“回也其庶乎。屢空。賜不受命，而貨殖焉，億則屢中。”

子張問善人之道。子曰：“不踐跡，亦不入於室。”

子曰：“論篤是與？君子者乎，色莊者乎？”

【正篇譯文】

季路問服侍鬼神的方法。孔子說：“活人還不能服侍好，怎麼能去服侍死人？” 季路又道：“請問死是怎麼回事。”孔子說：“生的道理還沒有弄明白，怎麼能够懂得死？”

閔子騫站在孔子身旁，恭敬而溫順的樣子；子路顯出剛强的樣子；冉有、子貢則是温和而快樂的樣子。孔子高興了。不過又說：“像仲由這樣，怕得不到好死。”

魯國翻修長府的国庫。閔子騫道：“照着老樣子下去怎麽樣？爲什麽一定要改建呢？”孔子說：“這個人平日不大開口，一開口一定說到要害。”

孔子說：“仲由彈瑟，爲什麽在我這裏彈呢？”因此孔子的學生們不尊敬子路。孔子說：“仲由麽，學問已經不錯了，只是還不够精深。”

子貢問孔子：“子張和子夏兩個人，誰更好一些？”孔子說：“子張有些過分；子夏有些不足。”子貢道：“那麽，子張好一些嗎？”孔子說：“過分和不足是一樣的。”

季氏比周朝的公侯還有錢，冉求却還替他搜括，增加更多的財富。孔子說：“冉求不是我的學生了，你們可以大張旗鼓地去攻擊他。”

高柴愚直，曾參遲鈍，顓孫師偏激，仲由魯莽。

孔子說：“顏回的學問道德接近于完善了吧，可是常常窮困。端木賜不安分守己，去囤積投機，猜測行情，竟每每猜中了。”

子張問怎樣才是善人。孔子說：“如果善人不沿著別人的脚印走，學問道德也難以到家。”

孔子說：“有一些總是贊許言論篤實的人，其實這種人是真正的君子呢？還是僞裝莊重的人呢？”

【反篇】

在某些情況下，過分和不足是不一樣的。

【反篇述評】

到商場買電視機，如果帶的錢很多，則不但可以買電視機，還可以買一些配件；如果帶的錢不足，則不能買電視機，必須回去重新取錢，然後再來購買。

【中智篇】

有時需要過分，有時需要不足，有時需要適中。

【中智篇述評】

如果身體瘦弱，則需要多多補充營養；如果體重超重，則需要節食；如果體重正常，則飲食就要不多不少。

正反及中智先進篇第十一（3）

【正篇原文】

子路問：“聞斯行諸？”子曰：“有父兄在，如之何聞斯行之？”冉有問：“聞斯行諸？”子曰：“聞斯行之。”公西華曰：“由也問聞斯行諸，子曰有父兄在。求也問聞斯行諸，子曰聞斯行之。赤也惑，敢問。”子曰：“求也退，故進之；由也兼人，故退之。”

子畏於匡，顏淵後。子曰：“吾以女為死矣。”曰：“子在，回

何敢死？”

季子然問：“仲由、冉求，可謂大臣與？”子曰：“吾以子為異之問，曾由與求之問。所謂大臣者，以道事君，不可則止。今由與求也，可謂具臣矣。”曰：“然則從之者與？”子曰：“弒父與君，亦不從也。”

子路使子羔為費宰，子曰：“賊夫人之子。”子路曰：“有民人焉，有社稷焉。何必讀書，然後為學。”子曰：“是故惡夫佞者。”

子路、曾晳、冉有、公西華侍坐，子曰：“以吾一日長乎爾，毋吾以也。居則曰：不吾知也。如或知爾，則何以哉？”子路率爾對曰：“千乘之國，攝乎大國之間，加之以師旅，因之以饑饉，由也為之，比及三年，可使有勇，且知方也。”夫子哂之。“求，爾何如？”對曰：“方六七十，如五六十，求也為之，比及三年，可使足民。如其禮樂，以俟君子。”“赤，爾何如？”對曰：“非曰能之，願學焉。宗廟之事，如會同，端章甫，願為小相焉。”“點，爾何如？”鼓瑟希，鏗爾，舍瑟而作，對曰：“異乎三子者之撰。”子曰：“何傷乎？亦各言其志也。”曰：“莫春者，春服既成，冠者五六人，童子六七人，浴乎沂，風乎舞雩，詠而歸。”夫子喟然歎曰：“吾與點也。”三子者出，曾晳後，曾晳曰：“夫三子者之言何如？”子曰：“亦各言其志也已矣。”曰：“夫子何哂由也？”曰：“為國以禮。其言不讓，是故哂之。”“唯求則非邦也與？”“安見方六七十如五六十而非邦也者？”“唯赤則非邦也與？”“宗廟會同，非諸侯而何？赤也為之小，孰能為之大！”

【正篇譯文】

子路問：“聽到就行動起來嗎？”孔子說：“有爸爸哥哥活着，怎麼能聽到就行動起來呢？”冉有也問：“聽到就行動起來嗎？”孔子說：“聽到就行動起來。”公西華問：“兩個人問的問題相同，而您的回答正好相反，我有些糊塗，大膽地來問個明白。”孔子說：“冉求平日總是退縮，所以我給他鼓勵；仲由的膽量過人，所以我要約束他。”

孔子在匡這個地方被當地人圍困，顏淵最後才來。孔子說：“我以爲你死了。”顏淵道：“您還活着，我怎麼敢死呢？”

季子然問：“仲由和冉求可以說是大臣嗎”孔子說：“我以爲你是問別的人，竟問由和求呀。我們所說的大臣，他用最合於仁義的內容和方式來對待君主，如果這樣行不通，寧肯辭職不幹。如今仲由和冉求這兩個人，只可以說是充數的臣屬了。”季子然又道：“那麼，他們會一切順從上級嗎？”孔子說：“殺父親、殺君主的事情，他們不會順從。”

子路叫子羔去做費地的長官。孔子說：“這是害人子弟！”子路道：“那地方有老百姓，有土地和五穀，也可以學習，爲什麼一定要讀書才叫做學問呢？”孔子說：“所以我討厭用花言巧語狡辯的人。”

子路、曾晳、冉有、公西華四個人陪孔子坐着。孔子說：“因爲我比你們年纪都大，不要因爲我年長而不敢說話。你們平日說：‘人家不瞭解我呀！’假若有人瞭解你們，打算請你們出去做事，你們將會怎麼辦？”子路連忙說：“一個只有一千輛兵車的國家，又夾在幾個大國的中間，常常受到其他國家的侵犯，國内又鬧災荒。如果我去治理，只要三年，可以使人們勇猛善戰，而且懂得禮儀。”孔子聽了微微一笑。又問：“冉求，你怎麼樣？”冉求回答：“國土六七十里或者五六十里見方的小國家，如果我去治理，只需三年，可以使百姓富足。至於禮樂方面，那只有等待賢人君子來實行了。”孔子又問：“公西赤！你怎麼樣？”公西赤答：“我不敢說我已經很有本領了，我願意這樣學習：祭祀的工作或者同外國盟會，我願意穿着禮服，戴着禮帽，做一些小事，做一個小官。”孔子又問：“曾點！你怎麼樣？”這是曾點彈瑟正接近尾聲，他鏗的一聲把瑟放下，站了起來答道：“我的志向和他們三位不同。”孔子說：“那有什麼關係？正是要各人說出自己的志向呵！”曾晳便說：“暮春三月，春天的衣服都穿好了，我陪同五六位成年人，六七個少年，在沂水中洗洗澡，在舞雩台上吹吹風，然後一路唱歌走回來。”孔子長歎一聲說：“我贊成曾點的想法呀！”子路、冉有、公西華三人都出去了，曾晳後走。曾晳問道：“他們三位的話怎樣？”孔子說：“也不過各人說說自己的志向罷了。”曾晳又道：“您爲什麼對仲由笑呢？”孔子說：“治理國家應該講求禮讓，可是他的話却一點不謙虚，所以我笑他。”“難道冉求所講的就不是治理國家嗎？”孔子說：“怎樣見得六七十里或者五六十里見方的地方就算不上是一個國家呢？” 曾晳又問：“公西赤所講的不是治理國家的事嗎？”孔子說：“有宗廟，有國與國的盟會，不是國事是什麼？公西赤是個十分懂得禮儀的人，他只說願意做一個小官。如果他只做一個小司儀，又有誰來做大官呢？”

【反篇】

孔子對子羔的評價和對子路的批評，都是不妥當的。實際上，後來孔子也改變了對子羔的評價。

【反篇述評】

《史记·仲尼弟子列传》記載：高柴，字子羔，也称子高、子皋、季皋。孔子以为他學習不好、愚笨,因而不怎么看重他。然而子羔後來为官清廉，因此受到孔子的称赞、民众的颂揚。

【中智篇】

有的人實踐好，有的人理論好，有的人理論和實踐都好。

【中智篇述評】

愛迪生是偉大的發明家，從不涉及理論問題；愛因斯坦只是借助于别人的實驗成果提出自己的理論，而自己從不動手做實驗；牛頓既有偉大的發明（反射望遠鏡等），也提出了偉大的理論。

正反及中智第十二篇

正反及中智顏淵篇第十二（1）

【正篇原文】

顏淵問仁。子曰：“克己復禮為仁。一日克己復禮，天下歸仁焉。為仁由己，而由人乎哉？”顏淵曰：“請問其目。”子曰：“非禮勿視，非禮勿聽，非禮勿言，非禮勿動。”顏淵曰：“回雖不敏，請事斯語矣。”

仲弓問仁。子曰：“出門如見大賓，使民如承大祭，己所不欲，勿施於人，在邦無怨，在家無怨。”仲弓曰：“雍雖不敏，請事斯語矣。”

司馬牛問仁。子曰：“仁者其言也仞。”曰：“其言也訒，斯謂之仁已乎？”子曰：“為之難，言之得無訒乎？”

司馬牛問君子。子曰：“君子不憂不懼。”曰：“不憂不懼，斯謂之君子已乎？”子曰：“內省不疚，夫何憂何懼？”

司馬牛憂曰：“人皆有兄弟，吾獨亡。”子夏曰：“商聞之矣，死生有命，富貴在天。君子敬而無失，與人恭而有禮，四海之內，皆兄弟也。君子何患乎無兄弟也。”

子張問明。子曰：“浸潤之譖，膚受之愬，不行焉，可謂明也已矣。浸潤之譖，膚受之愬，不行焉，可謂遠也已矣。”

子貢問政，子曰：“足食，足兵，民信之矣。”子貢曰：“必不得已而去，於斯三者何先？”曰：“去兵。”子貢曰：“必不得已而去，於斯二者何先？”曰：“去食。自古皆有死，民無信不立。”

棘子成曰：“君子質而已矣，何以文為？”子貢曰：“惜乎，夫子之說君子也。駟不及舌。文，猶質也；質，猶文也。虎豹之鞟，猶犬羊之鞟。”

【正篇譯文】

顏淵問怎樣做纔是仁德。孔子說：“克制自己，使言語行動都合於禮，就是仁。一旦這樣做到了，天下的人都會稱許你是仁人。實行仁德，全靠自己，還靠別人嗎？”顏淵道：“請問施行仁的條目。”孔子說：“不合禮的事不看，不合禮的言論不聽，不合禮的話不說，不合禮的事不做。”顏淵道：“我雖然愚笨，也要實行您這些話。”

仲弓問怎樣做纔是仁德。孔子說：“出門辦事好像去接待貴賓，役使百姓好像去進行重大的祭祀，都要嚴肅認真，小心謹慎。自己所不喜歡的事物，就不要强加於別人。在朝廷上做官沒有人怨恨自己；在卿大夫的家裏做事也沒人怨恨自己。”仲弓道：“我雖然愚笨，也要實行您這些話。”

司馬牛問怎樣做纔是仁德。孔子說：“仁人，他的言語是慎重的。”司馬牛問：“言語慎重，就叫做仁了嗎？”孔子說：“做起來不容易，說話能不慎重嗎？”

司馬牛問怎樣做一個君子。孔子說：“君子不憂愁，不恐懼。”司馬牛道：“不憂愁，不恐懼，這樣就可以叫做君子了嗎？”孔子說：

“自己問心無愧，那還有什麽可以憂愁和恐懼的呢？”

司馬牛憂愁地說：“別人都有兄弟，唯獨我没有。”子夏道：“我聽説過：死生聽之命運，富貴由天安排。君子只是對待所做的事情嚴肅認真，不出差錯，對待別人恭敬而合乎禮儀，如此，普天之下，到處都是兄弟。君子又何愁没有兄弟呢？”

子張問怎樣才算是明智的。孔子說：“如果像水潤物那樣暗中挑撥的壞話和切膚之痛的直接誹謗在你這裏都行不通，那你就可以説是明智的了。如果暗中挑撥的壞話和直接誹謗在你這裏都行不通，那你還可以説是有遠見的了。”

子貢問怎樣去治理國家。孔子說：“要做到糧食充足，軍備充足，老百姓信任政府。”

子貢道：“如果迫於不得已，在糧食、軍備和人民的信任三者之中一定要去掉一項，先去掉哪一項？”孔子說：“去掉軍備。”子貢道：“如果迫於不得已，再掉一項，那麽在這兩項中去掉哪一項？”孔子說：“去掉糧食。自古以來誰都免不了死亡。如果人民對政府缺乏信任，國家可能就不存在了。”

棘子成說：“君子只要有好的本質就行了，要那些表面的儀式幹什麽？”子貢說：“先生的話不對。一言既出，駟馬難追。本質和文彩，是同等重要的。假若把虎豹和犬羊兩類獸皮都拔去有文彩的毛，那麽這兩類皮革就沒有什麽區別了。”

【反篇】

孔子說，自己所不喜歡的事物，就不要强加於別人。這句話在某些情況下不妥，因爲不同的人有不同的情況，不同的興趣和利益。

【反篇述評】

自己不喜歡坐牢，難道也不讓有罪的人坐牢嗎？

【中智篇】

自己所不喜歡的人和事，可以要求對方喜歡，也可以要求對方不喜歡，還可以要求對方喜歡一部分。

【中智篇述評】

在莎士比亞的著名喜劇《第十二夜》中，伊利里亚公爵奥西诺向奥丽维亚小姐求爱,屡遭拒绝。这时，一对孪生兄妹西巴斯辛和薇奥拉因航海遇難而流落到伊利里亚。奥丽维娅放手讓自己所不愛的奥西诺與薇奥拉喜結良緣,自己與西巴斯辛結婚並且依然是奥西诺的好朋友。最終四人皆大歡喜。

正反及中智顏淵篇第十二（2）

【正篇原文】

哀公問與有若曰：“年饑，用不足，如之何？”有若對曰：“盍徹乎？”曰：“二，吾猶不足，如之何其徹也？”對曰：“百姓足，君孰與不足？百姓不足，君孰與足？”

子張問崇德辨惑。子曰：“主忠信，徙義，崇德也。愛之欲其生，

惡之欲其死。既欲其生，又欲其死，是惑也。誠不以富，以祗以異。”

齊景公問政於孔子。孔子對曰：“君君，臣臣，父父，子子。”公曰：“善哉！信如君不君，臣不臣，父不父，子不子，雖有粟，吾得而食諸？”

子曰：“片言可以折獄者，其由也與？”子路無宿諾。

子曰：“聽訟，吾猶人也，必也使無訟乎。”

子張問政。子曰：“居之無倦，行之以忠。”

子曰：“博學於文，約之以禮，亦可以弗畔矣夫。”

子曰：“君子成人之美，不成人之惡。小人反是。”

季康子問政於孔子。孔子對曰：“政者正也，子帥以正，孰敢不正。”

季康子患盜，問與孔子。孔子對曰：“苟子之不欲，雖賞之不竊。”

【正篇譯文】

魯哀公問有若說：“年成不好，國家用度不够，怎麼辦？”有若答：“爲什麼不實行十分抽一的稅率呢？”哀公又問：“現在十分抽二，我還覺得不够，怎麼能十分抽一呢？”有若答道：“如果百姓的用度够，您怎麼會不够？如果百姓的用度不够，您又怎麼會够？”

子張問如何去提高品德修養和辨別是非迷惑的能力。孔子說：“以忠信爲主，唯義是從，這就可以提高品德修養。愛一個人，希望他長壽；厭惡起來，又恨不得他馬上死去。既要他長壽，又要他死去，這便是迷惑。這樣，不僅對自己沒有好處，而且會使人別人覺得奇怪。”

齊景公問孔子治國之道。孔子回答：“君要像個君的樣子，臣要像個臣的樣子，父親要像父親的樣子，兒子要像兒子的樣子。”景公說：“對呀！若是君不像君，臣不像臣，父不像父，子不像子，即使糧食很多，我能喫得上嗎？”

孔子說：“根據一方面的供詞就可以判決案件的，大概只有仲由吧！”子路從不食言。

孔子說：“審理訴訟案件，我同別人差不多。重要的是要使訴訟的事件不再發生才好。”

子張問如何從政。孔子說：“在位不要疲倦懈怠，執行政令要忠實。”

孔子說：“君子成全別人的好事，不助長別人的壞事。小人則與此相反。”

季康子向孔子問什麼是政治。孔子答：“政字的意思就是正。您自己帶頭走正路，誰敢不走正路呢？”

季康子擔憂盜賊太多，向孔子求教怎麼辦。孔子回答：“假若您自己不貪財，就是獎勵偷搶，別人也不會偷搶。”

【反篇】

獎勵別人偷搶，別人就有可能偷搶。重賞之下必有勇夫。

【反篇述評】

戰國時代，如姬最受魏王的寵愛。如姬的父親被人殺害，如姬對信陵君哭訴，公子就派門客斬了她仇人的頭，恭敬地獻給如姬。如姬由此願意為信陵君出死力。後來信陵君請求如姬偷竊兵符。如姬借經常出入魏王臥室的機會，果然盜得兵符交給公子。

【中智篇】

某人讓別人去殺人，別人可能不殺，也可能殺人，還有可能殺人之後連某人也殺了。

【中智篇述評】

春秋時候，晉獻公藉口虢國經常侵犯晉國的邊境而要派兵滅了虢國，可是在晉國和虢國之間隔著一個虞國。晉獻公採納大臣的意見，送給虞國國君價值連城的美玉和寶馬。虞國國君收到這兩份珍貴的禮物，頓時心花怒放，不顧大臣的反對，答應借條道路讓晉國軍隊消滅了虢國。不料，晉國軍隊隨後又把親自出來迎接的虞公抓住，滅了虞國。

正反及中智顏淵篇第十二（3）

【正篇原文】

季康子問政於孔子曰：“如殺無道，以就有道，何如？”孔子對曰：“子為政，焉用殺。子欲善，而民善矣。君子之德風，小人之德草，草上之風，必偃。”

子張問：“士何如斯可謂之達矣。”子曰：“何哉，爾所謂達者？”子張對曰：“在邦必聞，在家必聞。”子曰：“是聞也，非達也。夫達也者，質直而好義，察言而觀色，慮以下人。在邦必達，在家必達。夫聞也者，色取仁而行違，居之不疑，在邦必聞，在家必聞。”

樊遲從游於舞雩之下，曰：“敢問崇德修慝辨惑？”子曰：“善哉問。先事後得，非崇德與？攻其惡，無攻人之惡，非修慝與？一朝之忿，忘其身以及其親，非惑與？”

樊遲問仁。子曰：“愛人。”問知。子曰：“知人。”樊遲未達，子曰：“舉直錯諸枉，能使枉者直。”樊遲退，見子夏曰：“鄉也吾見於夫子而問知，子曰：舉直錯諸枉，能使枉者直。何謂也？”子夏曰：“富哉言乎！舜有天下，選於眾，舉皋陶，不仁者遠矣。湯有天下，選於眾，舉伊尹，不仁者遠矣。”子貢問友。子曰：“忠告而善道之，不可則止，毋自辱焉。”

曾子曰：“君子以文會友，以友輔仁。”

【正篇譯文】

季康子向孔子請教處理政事，並且說：“假若殺掉壞人來親近好人，怎麼樣？”孔子答：“您處理政事，爲什麼一定要採用殺戮的手段？只要您行善，百姓就會跟著行善。掌權人的作風好比風，老百姓的作風好比草，風向哪邊吹，草就向哪邊倒。”

子張問：“讀書人要怎樣做才可以叫通達？”孔子問：“你所說的通達是什麼意思？”子張答：“做朝廷的官時一定有名望，在大夫

的封地工作時一定有名望。”孔子說：“這個叫虛名，不叫通達。怎樣才是通達呢？品質正直，遵從禮儀，善於分析別人的言語，觀察別人的顏色，從思想上願意謙恭待人。這種人，做朝廷的官時通達，在大夫的封地裏一樣通達。至於徒有虛名的人，表面上似乎愛好仁德，實際行爲却違背仁德，可是自己竟以仁人自居而不慚愧。這種人，做朝廷的官時和在大夫的封地裏都會沽名釣譽。”

樊遲陪孔子在舞雩台下散步，並說：“請問怎樣提高自己的品德修養，怎樣消除別人對自己的怨恨，怎樣辨別出哪些事是糊塗事。”孔子說：“問得好！首先付出勞動，然後就有收穫，這樣不是提高品德了嗎？批判自己的壞處，不去批判別人的壞處，不就消除怨恨了嗎？因爲偶然的忿怒，便忘記自己的安危，甚至也忘記了爹娘的安危，不是糊塗嗎？”

樊遲問什麼是仁。孔子說：“愛人。”又問什麼是智，孔子說：“了解人。”樊遲還不明白。孔子說：“把正直人提拔起來，罷黜邪惡的人，這樣能够使邪惡人改正。”樊遲退了出來，找着子夏，說：“剛纔我去見老師向他問智，他說，‘把正直人提拔起來，罷黜邪惡的人’，這是什麼意思？”子夏說：“這事多麼深刻的話呀！舜有了天下，在衆人之中挑選人才，把皋陶提拔起來，壞人就被疏遠了。湯有了天下，在衆人之中挑選人才，把伊尹提拔起來，壞人也就被疏遠了。”

子貢問怎樣對待朋友。孔子說：“忠誠地勸告他，好好地引導他，他不聽從也就罷了，不要自取其辱。”

曾子說：“君子用文章學問來結交朋友，依靠朋友來培養仁德。”

【反篇】

孔子先說要“愛人”，隨後又說要“提拔正直人，罷黜邪惡人”。這裡似乎有些矛盾。實際上，對於不同的人應區別對待。

【反篇述評】

“提拔正直人”固然是愛正直人的表現，而“罷黜邪惡人”就不是愛邪惡人的表現，而是憎恨邪惡人的表現。

【中智篇】

人應該善待美好的人和事，不善待邪惡的人和事，還應該善待一時邪惡、最終還會轉化為美好的人和事。

【中智篇述評】

維克多•雨果(Victor Hugo)寫的《悲慘世界》中，出獄後的冉阿讓背負著囚犯的身份，飽受著他人的歧視與侮辱，於是他又開始偷竊。一位慈悲為懷的主教收容了走投無路的冉阿讓。他不僅不計較冉阿讓偷他的銀器，反而將那一對銀制燭臺送給了他，同時勸說他改邪歸正。由此冉阿讓開始了新的生活。後來竟然成爲受人尊敬的市長。

正反及中智第十三篇

正反及中智子路篇第十三（1）

【正篇原文】

子路問政。子曰：“先之，勞之。”請益。子曰：“無倦。”

仲弓為季氏宰，問政。子曰：“先有司，赦小過，舉賢才。”曰：“焉知賢才而舉之？”曰：“舉爾所知，爾所不知，人其舍諸？”

子路曰：“衛君待子而為政，子將奚先？”子曰：“必也正名乎。”子路曰：“有是哉，子之迂也。奚其正？”子曰：“野哉，由也。君子於其所不知，蓋闕如也。名不正則言不順，言不順則事不成，事不成則禮樂不興，禮樂不興則刑罰不中，刑罰不中則民無所措手足。故君子名之必可言也，言之必可行也。君子於其言，無所苟而已矣。”

樊遲請學稼，子曰：“吾不如老農。”請學為圃，曰：“吾不如老圃。”樊遲出，子曰：“小人哉，樊須也。上好禮，則民莫敢不敬；上好義，則民莫敢不服；上好信，則民莫敢不用情。夫如是，則四方之民，繈負其子而至矣。焉用稼？”

子曰：“誦《詩》三百，授之以政，不達，使於四方，不能專對，雖多，亦奚以為？”

子曰：“其身正，不令而行；其身不正，雖令不從。”

子曰：“魯衛之政，兄弟也。”

子謂衛公子荊：“善居室，始有，曰苟合矣；少有，曰苟完矣；富有，曰苟美矣。”

【正篇譯文】

子路問怎樣管理政事。孔子說：“自己給老百姓做榜樣，讓他們勤勞地工作。”子路請求多講一點。孔子又說：“永不要懈怠。”

仲弓做了季氏的家臣，向孔子如何管理政事。孔子說：“給手下做各司其職的榜樣，不計較他們的小過錯，提拔優秀人才。”仲弓又問：“怎樣去識別優秀人才把他們提拔起來呢？”孔子說：“提拔你所知道的優秀人才；那些你所不知道的優秀人才，別人難道會埋沒他們嗎？”

子路對孔子說：“衛國的國君等著您去治理國家，您準備首先做什麼？”孔子說：“首先要正名！”子路道：“您怎能這樣做！太不識相了，這名如何能正呢？”孔子說：“你怎麼這樣粗野！君子對於他所不懂的事情，大概會採取保留、存疑的態度，你怎麼能亂說呢？名分不正，說出的話就不能順理成章；說話不順理成章，事情就不可能搞好；事情搞不好，國家的禮樂制度也就不能實施；禮樂制度舉不能實施，刑罰的執行也就不會得當；刑罰不得當，百姓就會不知所措。所以君子用詞必須要有名分，一定要說得清楚明白，而順理成章的話也一定能夠行得通。所以君子對於遣詞造句是從來不馬虎的。”

樊遲向孔子請教如何種莊稼。孔子說：“我不如老農。”又請請教如何種菜。孔子說：“我不如老菜農。”樊遲退了出來以後，孔子說：“樊遲真是小人，地位高的人講究禮儀，百姓就沒有人敢不尊敬；

地位高的人行爲正當，百姓就沒有人敢不服從；地位高的人講誠信，百姓就沒有人敢不説真話。要是做到這樣，四面八方的百姓都會背負著自己的小孩來投奔，爲什麼還要自己去種莊稼種菜呢？”

孔子説：“熟讀《詩經》三百篇，然而讓他處理政務，卻辦不通；叫他出使他國，又不能獨立地去談判交涉；縱是讀得多，又有什麼用處呢？”

孔子説：“如果本身行爲正當，即使不發佈命令，事情也能辦妥。如果本身行爲不正當，即使三令五申，老百姓也不會服從。”

孔子説：“魯國和衛國的政事，像兄弟的事情一樣差不多。”

孔子談到衛國的公子荊時説：“他善於居家理財，剛開始有一點，便説：‘差不多也就夠了。’再增加一點，他又説：‘差不多完備了。’更多一點時，他便説：‘已經差不多完美了。”

【反篇】

有些情況下並不需要正名。

【反篇述評】

魯迅的“髮妻”是朱安。後來，魯迅與許廣平女士以愛情相結合，成為同居伴侶。在這種情況下，許廣平並不要求名份，而是把名份讓給朱安。1947 年 6 月間，朱安病逝于北平。許廣平匯錢為朱安辦了喪事。實際上，在朱安去世前幾年，就經常接受許廣平匯寄的生活費。在朱安女士寂寞的一生裏，第一個給她一分愛心、一分尊重的，是和她在名份上似乎頗有利害衝突的許廣平。這是一種多麼高尚，多麼令人敬佩的氣量！

【中智篇】

有的人看重名份，有的人不看重名份，有的人看重似乎不是名份的名份。

【中智篇述評】

鄧小平一生擔任過許多黨和國家的重要職務，後來陸續辭去一切要職，但一直到最後也沒有辭去的一個職務是中國宋慶齡基金會名譽主席，在任期間，他還把自己的稿費捐給了基金會。

宋慶齡 1893 年生於上海，1915 年與孫中山結婚並參與革命活動。1925 年孫中山逝世後，宋慶齡繼續投身革命，贏得了國共兩黨和中國人民的一致尊重。直到 1949 年初夏，鄧小平才第一次與宋慶齡會面。1949 年 10 月，新中國成立了，宋慶齡當選為國家副主席，鄧小平被選為中央人民政府委員。1954 年 9 月，第一屆全國人大一次會議召開，宋慶齡當選為副委員長，鄧小平擔任國務院副總理。

1981 年 3 月 30 日，鄧小平前來北京寓所探望宋慶齡，隨後發出宋慶齡享受國家元首待遇的指示。5 月 15 日下午，鄧小平召開政治局緊急會議，會上一致決定接受宋慶齡為中共正式黨員，同時建議授予她中華人民共和國名譽主席的光榮稱號。

1981 年 5 月 29 日，宋慶齡逝世。在追悼大會上，鄧小平致悼詞，高度評價了她偉大光榮的一生。1982 年 5 月 29 日，為紀念宋慶齡同

志，繼承和發揚她的未竟事業，以“和平、統一、未來”為宗旨的宋慶齡基金會成立，鄧小平親自擔任宋慶齡基金會名譽主席。

正反及中智子路篇第十三（2）

【正篇原文】

子適衛，冉有僕，子曰：“庶矣哉。”冉有曰：“既庶矣，又何加焉？”曰：“富之。”曰：“既富矣，又何加焉？”曰：“教之。”

子曰：“苟有用我者，期月而已可也，三年有成。”

子曰：“善人為邦百年，亦可以勝殘去殺矣。誠哉，是言也。”

子曰：“如有王者，必世而後仁。”

子曰：“苟正其身矣，於從政乎何有？不能正其身，如正人何？”

冉子退朝，子曰：“何晏也？”對曰：“有政。”子曰：“其事也。如有政，雖不吾以，吾其與聞之。”

定公問：“一言而可以興邦，有諸？”孔子對曰：“言不可以若是其幾也。人之言曰：為君難，為臣不易。如知為君之難也，不幾乎一言而興邦乎？”曰：“一言而喪邦，有諸？”孔子對曰：“言不可以若是其幾也。人之言曰：予無樂乎為君，唯其言而莫予違也。如其善而莫之違也，不亦善乎？如不善而莫之違也，不幾乎一言而喪邦乎？”

葉公問政。子曰：“近者悅，遠者來。”

子夏為莒父宰，問政。子曰：“無欲速，無見小利，欲速則不達，見小利則大事不成。”

【正篇譯文】

孔子到衛國去，冉有替他駕車。孔子說：“人口真多呀！”冉有道：“人口已經夠多了，又該怎麼辦呢？”孔子說：“使他們富起來。”冉有又問：“富了以後，又該怎麼辦呢？”孔子說：“教育他們。”

孔子說：“如果有人用我主持國家政事，一年便初見成效，三年便會很有成績。”

孔子說：“‘善人治理國家，經過一百年，就可以讓殘暴的事情絕跡，廢除刑法殺戮。’此話不假！”

孔子說：“如果有王者興起，也一定要三十年才能使仁政大行其道。”

孔子說：“假若端正了自己的言行，治理國事還有什麼困難呢？如果本身都不能端正，怎麼能使別人端正呢？”

冉有退朝回來，孔子問：“爲什麼今天回來這麼晚呢？”答道：“有政事。”孔子說：“那只是一般的事務罷了。如果有政事，雖然國君不用我了，我也會知道的。”

魯定公問：“一句話就可以興盛國家，有這樣的話嗎？”孔子答道：“不可能有這樣的話，但有近似於這樣的話。有道是：‘做君難，做臣也不易。’假若知道做君的艱難，自然會謹慎認真地說話辦事，

這不近似於一句話便能興盛國家嗎？”定公又道：“一句話就可以亡國，有這樣的話嗎？”孔子答道：“不可能有這樣的話，但有近似於這樣的話。有道是：‘我做國君沒有別的快樂，只是我說什麼話都沒有人敢於違抗我。’如果說的話不正確也沒有人違抗，這不近似於一句話便能亡國嗎？”

葉公問孔子怎樣管理政事。孔子說：“要使周圍的人高興，遠處的人來投奔。”

子夏做了莒父的長官，問孔子怎樣辦理政事。孔子說：“不要圖快，不要貪小利。圖快，反而達不到目的；貪小利，就辦不成大事。”

【反篇】

不能籠統地說“不要圖快”，該快的時候就要快。

【反篇述評】

當大地震發生以後，作爲領導人，就要以最快的速度拿出應對措施。

【中智篇】

該快的時候就要快，該慢的時候就要慢，該不快不慢的時候就要不快不慢。

【中智篇述評】

孔子說：“如果有王者興起，也一定要三十年才能使仁政大行其道。”三十年就是不快不慢。

正反及中智子路篇第十三（3）

【正篇原文】

葉公語孔子曰：“吾黨有直躬者，其父攘羊，而子證之。”孔子曰：“吾黨之直者異於是，父為子隱，子為父隱，直在其中矣。”

樊遲問仁。子曰：“居處恭，執事敬，與人忠，雖之夷狄，不可棄也。”

子貢問曰：“何如斯可謂之士矣？”子曰：“行己有恥，使於四方，不辱君命，可謂士矣。”曰：“敢問其次。”曰：“宗族稱孝焉，鄉黨稱悌焉。”曰：“敢問其次。”曰：“言必信，行必果，硜硜然小人哉，抑亦可以為次矣。”曰：“今之從政者何如？”子曰：“噫！鬥筲之人，何足算也。”

子曰：“不得中行而與之，必也狂狷乎！狂者進取，狷者有所不為也。”

子曰：“南人有言曰：人而無恒，不可以作巫醫。善夫！”不恒其德，或承之羞。子曰：“不占而已矣。”

子曰：“君子和而不同，小人同而不和。”

子貢問曰：“鄉人皆好之，何如？”子曰：“未可也。”“鄉人皆惡之，何如？”子曰：“未可也。不如鄉人之善者好之，其不善者惡之。”

子曰：“君子易事而難說也。說之不以道，不說也；及其使人也，

器之。小人難事而易說也。說之雖不以道，說之；及其使人也，求備焉。”

子曰：“君子泰而不驕，小人驕而不泰。”

子曰：“剛毅木訥，近仁。”

子路問曰：“何如斯可謂之士矣？”子曰：“切切、偲偲、怡怡如也，可謂士矣。朋友切切偲偲，兄弟怡怡。”

子曰：“善人教民七年，亦可以卽戎矣。”

子曰：“以不教民戰，是謂棄之。”

【正篇譯文】

葉公告訴孔子說：“我家鄉有個直率的人，他父親偷了羊，他告發了他父親。”孔子說：“我們家鄉直率的人和你們家鄉的不一樣：父親替兒子隱瞞，兒子替父親隱瞞，這就是直率。”

樊遲問怎樣纔是仁。孔子說：“平日循規蹈矩，工作嚴肅認真，待人誠心誠意。這幾種品德，即使到了夷狄之地，也不可以背棄。”

子貢問道：“怎樣才可以叫做‘士’？”孔子回答：“對於自己的行爲有廉恥之心，出使他國，能夠很好地完成君主交交付的使命，就可以叫做‘士’了。”子貢又問：“請問次一等的呢？”孔子答：“宗族中的人稱贊他孝順父母，鄉裏上下稱贊他尊敬兄長。”子貢又道：“請問再次一等的呢？”孔子答：“說到做到，做事堅持到底，不問青紅皂白地固執己見是小人呀，但也可以說是再次一等的‘士’了。”子貢道：“現在的執政者，您看怎麼樣？”孔子說：“唉！這些氣量狹小的人，算得上什麼？”

孔子說：“如果找不到奉行中庸之道的人和他交往，那只能交到激進的人和拘謹的人，激進的人敢做敢為，拘謹的人對有些事是不敢幹的。”

孔子說：“南方人有句話說：‘人假若沒有恆心，就不能做巫醫。’這句話很好呀！”

還有一句話說：“三心二意，翻雲覆雨，就免不了招致恥辱。”孔子說：“這話的意思是說沒有恆心的人，不必去占卦了。”

孔子說：“君子注重和諧，恰當地用自己正確的意見來糾正別人的錯誤意見，而不肯盲從附和。小人只知盲從附和，卻不肯表示自己的不同意見。”

子貢問孔子：“如果全鄉村的人都喜歡他、讚揚他，這個人怎麼樣？”孔子說：“還不能肯定。”子貢又問：“如果全鄉村的人都厭惡他，這個人怎麼樣？”孔子說：“也還不能肯定。最好是全鄉村的好人都喜歡他，全鄉村的壞人都厭惡他。”

孔子說：“在君子手下工作很容易，討他的歡喜卻很難。如果用不正當的方式去討他的歡喜，他是不會歡喜的；當他使用人的時候，總是根據各人的才德去分配任務。在小人手下工作很難，討他的歡喜卻容易。如果用不正當的方式去討他的歡喜，他會歡喜的；當他使用人的時候，便會求全責備。”

孔子說：“君子安詳坦然，而不傲慢無禮；小人傲慢無禮，而不安詳坦然。”

孔子說：“剛強、果敢、樸實，謹慎，有這四種品德的人接近於仁德。”

子路問孔子：“怎樣才可以叫做‘士’呢？”孔子說：“互相批評鼓勵，和睦共處，可以叫做‘士’了。朋友之間，互相批評鼓勵；兄弟之間，和睦共處。”

孔子說：“善人教練百姓用七年的時間，就能夠指揮他們作戰了。”

孔子說：“用沒有受過訓練的百姓去作戰，這等於草菅人命。”

【反篇】

許多情況下，並不如孔子所說的，教練百姓用七年的時間，才能指揮他們作戰。

【反篇述評】

李天佑上將（1914—1970 年），是中國人民解放軍高級將領。李天佑 14 歲參軍，僅僅六年以後，當他擔任紅三軍團第 5 師師長時只有 20 歲。

【中智篇】

從百姓到能征善戰的軍人，有人正好需要 7 年，有人不需要 7 年，有人需要多於 7 年的時間。成爲百萬富翁同樣如此。

看來，在這種情況下，7 年是一個不長不短的時期。

【中智篇述評】

1960 年出生在德國，16 歲時移民美國的博多·舍費爾寫了一本書《七年成為百萬富翁》，向讀者提供了七年成為百萬富翁的的秘訣。包括怎樣行之有效地迅速提高收入的 11 種方法，怎樣在短期內做到靠利息過優裕的生活，怎樣做到每年獲得超過 12%的利潤，怎樣快速擺脫債務，同時獲得大筆新的財富。任何人都可以經過一番努力掌握這些基本要素，學會逐步積累自己的財富，穩定地走向經濟自由的康莊大道。

正反及中智第十四篇

正反及中智憲問篇第十四（1）

【正篇原文】

憲問恥。子曰：“邦有道，穀。邦無道，穀，恥也。”

“克、伐、怨、欲，不行焉，可以為仁矣？”子曰：“可以為難矣。仁，則吾不知也。”

子曰：“士而懷居，不足以為士矣。”

子曰：“邦有道，危言危行，邦無道，危行言孫。”

子曰：“有德者必有言，有言者不必有德；仁者必有勇，勇者不必有仁。”

南宮適問於孔子曰：“羿善射，奡蕩舟，俱不得其死然，禹稷耕稼，而有天下。”夫子不答。南宮適出，子曰：“君子哉若人，尚德哉若人。”

子曰：“君子而不仁者有矣夫，未有小人而仁者也。”

子曰：“愛之能勿勞乎？忠焉能無誨乎？”

子曰：“為命，裨諶草創之，世叔討論之，行人子羽修飾之，東裏子產潤色之。”

或問子產。子曰：“惠人也。”問子西。曰：“彼哉彼哉。”問管仲。曰：“人也。奪伯氏駢邑三百，飯疏食，沒齒無怨言。”

子曰：“貧而無怨難，富而無驕易。”

子曰：“孟公綽，為趙魏老則優，不可以為滕、薛大夫。”

子路問成人。子曰：“若臧武仲之知，公綽之不欲，卞莊子之勇，冉求之藝，文之以禮樂，亦可以為成人矣。”曰：“今之成人者何必然。見利思義，見危授命，久要不忘平生之言，亦可以為成人矣。”

子問公叔文子於公明賈曰：“信乎夫子不言不笑不取乎。”公明賈對曰：“以告者過也，夫子時然後言，人不厭其言。樂然後笑，人不厭其笑。義然後取，人不厭其取。”子曰：“其然。豈其然乎！”

子曰：“臧武仲，以防求為後於魯，雖曰不要君，吾不信也。”

子曰：“晉文公譎而不正，齊桓公正而不譎。”

【正篇譯文】

原憲問孔子什麼叫恥辱。孔子說：“國家政治清明，做官領薪俸；國家政治黑暗，仍然做官領薪俸，這就叫恥辱。”原憲又問：“好勝、自誇、怨恨和貪心四種毛病都沒有的，這樣的人可以說是仁人了嗎？”孔子說：“這樣的人可以說是難能可貴的，至於說是不是仁人，那我就不知道了。”

孔子說：“士如果留戀家庭的安逸，便不配做士了。”

孔子說：“政治清明，要言語正直，行爲正直；政治黑暗，還要行爲正直，但言語要謹慎隨和。”

孔子說：“有道德的人，一定有言論，但有言論的人不一定有道德。仁德的人一定會勇敢，但勇敢的人不一定有仁德。”

南宮適問孔子：“羿擅長射箭，奡擅長水戰，但是最後都沒有得到好死。禹和稷都親自下地種田，卻得到了天下。這些怎樣解釋？”孔子沒有回答。等到南宮適退出以後。孔子說：“這個人，真是一個君子！這個人，多麼崇尚道德！”

孔子說：“君子之中不仁的人是有的，而小人之中卻不會有仁人。”

孔子說：“愛他，能不叫他經受鍛煉而吃苦受累嗎？忠於他，能夠不對他勸告嗎？”

孔子說：“鄭國發佈的公文，由裨諶起草，由世叔提出修改意見，由外交官子羽修改，最後由子產加工潤色。”

有人問孔子子產是怎樣的人。孔子說：“是寬厚慈惠，有恩於別

人的人。”又問到子西。孔子說：“他呀，他呀！”又問到管仲。孔子說：“他是個人才。他剝奪了伯氏駢邑的三百戶的採地，使伯氏只能吃粗茶淡飯，到死也沒有怨恨的話。”

孔子說：“貧窮而沒有怨恨，很難；富貴卻不驕傲，倒是容易做到”

孔子說：“如果讓孟公綽做晉國趙氏、魏氏的家臣，是才力有餘的；卻沒有足夠的才能做滕、薛這樣小國的大夫。”

子路問怎樣做才是完美的人。孔子說：“如果智慧像臧武仲，清心寡慾像孟公綽，勇敢像卞莊子，多才多藝像冉求，再用禮樂來修飾自己，就可以說是一個完美的人了。”稍後孔子又說：“現在的完人何必一定要這樣？看見利益便想起該得不該得，遇到危險能夠獻出生命，長久處於窮困還不忘記平日的諾言，這樣也可以說是完人了。”

孔子向公明賈問到公叔文子，說：“他不言語，不笑，不取錢財，是真的嗎？”公明賈回答：“這是告訴你這話的人說錯了。他到應說話的時候才說話，因此別人不厭惡他的話；他高興了才笑，因此別人不厭惡他的笑；他應該取的錢財才取，因此別人不厭惡他的取。”孔子說：“原來如此，難道真是這樣嗎？”

孔子說：“臧武仲憑藉他的防邑請求在魯國立臧氏後代，雖然有人說他不是要挾君主，我不相信。”

孔子說：“晉文公詭詐好耍手段，不正派；齊桓公正派，不用詭詐，不耍手段。”

【反篇】

國家政治黑暗，如果不得不做官領薪俸，但是在力所能及的範圍內做好事，這就不叫恥辱。

【反篇述評】

納粹德國空軍元帥赫爾曼・戈林是納粹黨二號人物，由於罪大惡極，二戰後被判處死刑。然而鮮為人知的是，戈林卻有一個名叫艾爾伯特・戈林的弟弟，他從納粹集中營中秘密拯救過數千名猶太人的生命。弟弟艾爾伯特意識到，他可以用“戈林”來達到他“反納粹”的目的。艾爾伯特會直接找他的空軍元帥哥哥，對他說：“赫爾曼，你是一個有權的大人物，這兒有一個猶太人，他是一個好猶太人，不應該被關在集中營中。你能在這份文件上簽一下名嗎？’而赫爾曼・戈林為了顯示自己的權力就答應了。但一個月後，艾爾伯特又會拿著另一份猶太人名單來找他哥哥。在被他所救的猶太人中，人們後來找到其中的 100 人。當艾爾伯特成了捷克斯科達武器工廠的出口部主任以後，他像拯救過無數猶太人的辛德勒一樣，利用自己的權力保護了許多猶太人雇員以及捷克抵抗運動戰士。1939 年，艾爾伯特冒著被殺害的危險公然宣稱：“我藐視希特勒、我的哥哥和所有納粹分子。”

【中智篇】

任何時候，都有可恥的人，光榮的人，以及處於中間狀態的人。

【中智篇述評】

在第二次世界大戰中，相當多的德國人都處於中間狀態：他們既沒有反對納粹黨，也沒有屠殺猶太人。

正反及中智憲問篇第十四（2）

【正篇原文】

子路曰：“桓公殺公子糾，召忽死之，管仲不死。曰：未仁乎？”子曰：“桓公九合諸侯，不以兵車，管仲之力也。如其仁，如其仁！”

子貢曰：“管仲非仁者與？桓公殺公子糾，不能死，又相之。”子曰：“管仲相桓公，霸諸侯，一匡天下，民到於今受其賜。微管仲，吾其披髮左衽矣。豈若匹夫匹婦之為諒也，自經於溝瀆，而莫之知也。”

公叔文子之臣大夫僎，與文子同升諸公，子聞之曰：“可以為文矣。”

子言衛靈公之無道也，康子曰：“夫如是，奚而不喪？”孔子曰：“仲叔圉治賓客，祝鮀治宗廟，王孫賈治軍旅，夫如是，奚其喪？”

子曰：“其言之不怍，則為之也難。”

陳成子弒簡公，孔子沐浴而朝，告於哀公曰：“陳恒弒其君，請討之。”公曰：“告夫三子。”孔子曰：“以吾從大夫之後，不敢不告也。”君曰：“告夫三子者。”之三子告，不可。孔子曰：“以吾從大夫之後，不敢不告也。”

子路問事君，子曰：“勿欺也，而犯之。”

子曰：“君子上達，小人下達。”

子曰：“古之學者為己，今之學者為人。”

蘧伯玉使人於孔子，孔子與之坐而問焉，曰：“夫子何為？”對曰：“夫子欲寡其過而未能也。”使者出，子曰：“使乎使乎！”

子曰：“不在其位，不謀其政。”

曾子曰：“君子思不出其位。”

子曰：“君子恥其言而過其行。”

子曰：“君子道者三，我無能焉。仁者不憂，知者不惑，勇者不懼。”子貢曰：“夫子自道也。”

子貢方人，子曰：“賜也賢乎哉，夫我則不暇。”

子曰：“不患人之不己知，患其不能也。”

子曰：“不逆詐，不億不信，抑亦先覺者，是賢乎！”

微生畝謂孔子曰：“丘何為是栖栖者與？無乃為佞乎？”孔子曰：“非敢為佞也，疾固也。”

【正篇譯文】

子路道：“齊桓公殺了他哥哥公子糾，公子糾的一個師傅召忽因此自殺，但是公子糾的的另一師傅管仲卻沒有自殺。管仲不是仁人吧？”孔子說：“齊桓公多次主持諸侯間的盟會，停止了戰爭，這都是管仲的力量。這就是管仲的仁德，這就是管仲的仁德。”

子貢問孔子：“管仲不能算是仁人吧？因爲齊桓公殺掉了公子

糾，他不但不以身殉難，還做了齊桓公的宰相。”孔子說：“管仲輔佐桓公，稱霸諸侯，使天下匡正，老百姓到今天還享受到他的好處。如果沒有管仲，我們都會披散著頭髮，衣襟向左邊開，淪爲落後部落了。難道還要要求他像普通老百姓一樣守小節，在山溝中自殺，誰也不知道嗎？”

公叔文子的家臣僎，和文子一道做了衛國的大夫。孔子知道了這件事以後說：“他死了以後，可以給他‘文’的謚號了。”

孔子講到衛靈公的無道，季康子說：“既然這樣，爲什麽他不敗亡？”孔子說：“因爲他有仲叔圉接待賓客，祝鮀管理祭祀，王孫賈統率軍隊，像這樣，怎麽會敗亡？”

孔子說：“說話如果大言不慚，實現這些話就不容易了。”

陳成子殺了齊簡公。孔子齋戒沐浴以後朝見魯哀公，報告說：“陳恆殺了他的君主，請你出兵討伐他。”哀公道：“你向那三個人去報告吧！”孔子退朝以後說：“因爲我曾經做過大夫，所以不敢不來報告，但是君主卻對我說，‘你去向那三人報告吧’！”孔子又去報告那三位大臣，但他們不肯出兵。孔子又說：“因爲我曾經做過大夫，所以不敢不來報告。”

子路問怎樣侍奉君主。孔子說：“不要欺騙他，卻可以當面觸犯他直諫。”

孔子說：“君子通達仁義，而小人通達財利。”

孔子說：“古代學者的學習目的是爲了修養自己的學問道德，而現代學者學習的目的卻是在粉飾自己，給別人看。”

蘧伯玉派使者訪問孔子。孔子讓他坐下，然後問：“他老人家最近幹些什麽？”使者回答：“他老人家想減少自己的錯誤，但是還沒能做到。”使者出來以後。孔子說：“好一位使者呀！好一位使者呀！”

孔子說：“不在那個職位，就不要考慮那個職位上的事情。”曾子說：“君子所考慮的問題，從不超出自己的職責範圍。”

孔子說：“君子認爲說得多而做得少是可恥的。”

孔子說：“君子所行的應該有三件事：仁德的人不憂愁，智慧的人不迷惑，勇敢的人不畏懼，可是我一件也沒能做到。”子貢道：“這正是他老人家對自己的表述呀。”

子貢批評譏笑別人。孔子對他說：“你就夠好了嗎？我可沒有閒工夫評論別人。”

孔子說：“不發愁別人不知道自己，只發愁自己沒有能力。”

孔子說：“不預先懷疑別人的欺詐，也不預先猜測別人的不誠實，卻能及早發覺別人的欺詐和不誠實，這樣的人就是賢人！”

微生畝對孔子說：“你爲什麽這樣四處奔波、忙忙碌碌的呢？不就是要顯示你的口才嗎？”孔子說：“我不是要顯示口才，而是討厭那種頑固不化的人。”

【反篇】

現代許多人學習的目的並不是在粉飾自己。

【反篇述評】

在中國，許多退休老人參加老年大學的學習。他們的目的，有的是為了圓年輕時沒有實現的大學夢，有的是為了跟上時代的步伐，有的是為了讓生活多姿多彩，有的是為了消磨時光，有的是為了預防老年癡呆症。

【中智篇】

許多中年人由於處於骨幹地位，所以他們格外需要學習。

【中智篇述評】

相當多的中年人在地鐵裏只做兩件事：先睡覺後看書。睡覺是為了恢復疲勞，看書是為了加強學習，以便更好地工作。

正反及中智憲問篇第十四（3）

【正篇原文】

子曰：“驥不稱其力，稱其德也。”

或曰：“以德報怨，何如？”子曰：“何以報德？以直報怨，以德報德。”

子曰：“莫我知也夫！”子貢曰：“何為其莫知子也？”子曰：“不怨天，不尤人，下學而上達，知我者其天乎！”

公伯寮訴子路於季孫，子服景伯以告曰：“夫子固有惑志於公伯寮，吾力猶能肆諸市朝。”子曰：“道之將行也與，命也；道之將廢也與，命也。公伯寮其如命何！”

子曰：“賢者辟世，其次辟地，其次辟色，其次辟言。”

子曰：“作者七人矣。”

子路宿於石門，晨門曰：“奚自？”子路曰：“自孔氏。”曰：“是知其不可而為之者與？”

子擊磬於衛，有荷蕢而過孔氏之門者，曰：“有心哉，擊磬乎？”既而曰：“鄙哉，硜硜乎。莫己知也，斯已而已矣。深則厲，淺則揭。”子曰：“果哉，末之難矣。”

子張曰：“《書》雲：高宗諒陰，三年不言。何謂也？”子曰：“何必高宗，古之人皆然。君薨，百官總己以聽於冢宰，三年。”

子曰：“上好禮，則民易使也。”

子路問君子。子曰：“修己以敬。”曰：“如斯而已乎？”曰：“修己以安人。”曰：“如斯而已乎？”曰：“修己以安百姓。修己以安百姓，堯舜其猶病諸？”

原壤夷俟，子曰：“幼而不孫悌，長而無述焉，老而不死，是為賊。”以杖叩其脛。

闕党童子將命，或問之曰：“益者與？”子曰：“吾見其居於位也，見其與先生並行也，非求益者也，欲速成者也。”

【正篇譯文】

孔子說：“千里馬值得讚美的，並不是它的氣力，而是它的品

質。”

有人對孔子說：“拿恩惠來回答怨恨，怎麼樣？”孔子說：“拿什麼來報答恩惠呢？應該用正直來回答怨恨，用恩惠來酬答恩惠。”

孔子說：“沒有人瞭解我呀！”子貢說：“爲什麼沒有人瞭解您呢？”孔子說：“不怨恨天，也不責備人，下學禮樂而上達天命，瞭解我的，只有天吧！”

公伯寮向季孫毀謗子路。子服景伯告訴孔子，並且說：“季孫已經被公伯寮所迷惑了，可是我的力量能把公伯寮殺了，讓他的屍首在街頭示衆。”孔子說：“道能夠實現，由天命決定；道不能夠實現，也由天命決定。公伯寮能把天命怎樣呢！”

孔子說：“有些賢人逃避汙濁的社會而隱居，次一等的逃避到其他的地方，再次一等的躲避別人難看的臉色，再次一等的迴避別人難聽的話。”孔子又說：“像這樣做的人已經有七位了。”

子路夜裏住在石門，看門的人問：“從哪兒來？”子路回答：“從孔子那裏來。”看門的人說：“就是那位明知做不到卻還要去做的人嗎？”

孔子在衛國，有一天正在敲磬，一個背著草筐的人恰好在門前走過，便說：“這個敲磬的人是有深意的呀！”過了一會又說：“磬聲踁踁的，可鄙呀，好像在說，沒有人瞭解自己呀！只有自己隨機應變。比如過河時，水深，索性穿著衣服走過去；水淺，可以撩起衣服走過去。”孔子說：“好乾脆！沒有辦法可以責難他了。”

子張道：“《尚書》說：‘殷高宗守喪，三年不談政事。’這是什麼意思？”孔子說：“不僅高宗如此，古人都是這樣：國君死了，繼承的君王三年不問政治，朝廷百官都聽命於宰相。”

孔子說：“在上位的人若遇事依禮而行，百姓就容易指揮了。”

子路問怎樣做才是君子。孔子說：“修養自己，保持嚴肅認真的態度和行動。”子路說：“這樣就夠了嗎？”孔子說：“修養自己，使周圍的人安樂。”子路又說：“這樣就夠了嗎？”孔子說：“修養自己，使所有的百姓都安樂。這一點，堯舜還沒有完全做到呀！”

原壤叉開兩腿像八字一樣張開坐在地上，等著孔子。孔子罵道：“你年幼時不懂禮儀，長大了沒有什麼成就，老了還不早死，真是個害人蟲。”說完，用拐杖敲了敲他的小腿。

闕黨的一個童子來向孔子傳話。有人問孔子說：“這小孩是個求上進的人嗎？孔子說：“我看見他坐在大人的位子上，又看見他同長輩並肩而行，所以他不是個求上進的人，只是一個急於求成的人。”

【反篇】

童子坐在大人的位子上，也可能確實是一個求上進的人。

【反篇述評】

2007 年 8 月，年僅 9 歲的香港神童沈詩鈞被香港浸會大學數學系錄取，成為香港有史以來最年幼的大學生。這名神童的成才與其父母苦心栽培有很大關係，也反映今天不少家長望子成龍的心態。

更有甚者，2005 年 10 月，韓國 8 歲神童宋有根以優異成績通過大學面試。換句話說，當其他同齡的孩子正在上小學一年級時，宋有根已經是韓國仁荷大學物理學系的新生了，讓所有人都對他刮目相看，驚歎不已！

【中智篇】

對於童子，既不可以苛求，也不可以放任自流。另外，不能從一兩件事上就對一個孩子做出評價。

【中智篇述評】

目前在世界上對於大學生的錄取，有三種方式：第一種，單憑高考成績錄取學生；第二種，綜合考察高考成績和平時的表現來錄取學生；第三種，如意大利，根本沒有高考，學生根據自己的需要與可能任意選擇大學入學，然而淘汰率很高，從而保障畢業生的品質。義大利的做法，真正是對學生既不苛求，也不放任自流。另外，也不是“一考定終生”。

正反及中智第十五篇

正反及中智衛靈公篇第十五（1）

【正篇原文】

衛靈公問陳於孔子。孔子對曰：“俎豆之事，則嘗聞之矣。軍旅之事，未之學也。”明日遂行。

在陳絕糧，從者病，莫能興。子路慍見曰：“君子亦有窮乎？”子曰：“君子固窮，小人窮斯濫矣。”

子曰：“賜也，如以予為多學而識之者與？”對曰：“然。非與？”曰：“非也。予一以貫之。”

子曰：“由，知德者鮮矣。”

子曰：“無為而治者，其舜也與？夫何為哉。恭己正南面而已矣。”

子張問行。子曰：“言忠信，行篤敬，雖蠻貊之邦行矣。言不忠信，行不篤敬，雖州里行乎哉？立，則見其參於前也；在輿，則見其倚於衡也。夫然後行。”子張書諸紳。

子曰：“直哉史魚。邦有道如矢，邦無道如矢。君子哉蘧伯玉。邦有道則仕，邦無道則可卷而懷之。”

子曰：“可與言而不與之言，失人；不可與言而與之言，失言。知者不失人，亦不失言。”

子曰：“志士仁人，無求生以害仁，有殺身以成仁。”

子貢問為仁。子曰：“工欲善其事，必先利其器。居是邦也，事其大夫之賢者，友其士之仁者。”

顏淵問為邦。子曰：“行夏之時，乘殷之輅，服周之冕，樂則韶舞。放鄭聲，遠佞人。鄭聲淫，佞人殆。”

子曰：“人無遠慮，必有近憂。”

子曰：“已矣乎！吾未見好德如好色者也。”

子曰：“臧文仲，其竊位者與？知柳下惠之賢，而不與立也。”

【正篇譯文】

衛靈公向孔子問軍隊列陣之法。孔子答道：“禮儀的事情，我還聽到過；軍隊的事情，我從來沒有學習過。”第二天孔子便離開了衛國。

孔子一行在陳國斷了糧食，隨從的人都餓病了。子路很不高興地來見孔子，說：“君子也有窮得毫無辦法的時候嗎？”孔子說：“君子雖然窮困，但還是堅持着；小人一遇到窮困就無所不爲了。”

孔子說：“賜！你以爲我學的多了才記得住的嗎？”子貢答：“對呀，難道不是這樣嗎？”孔子說：“不是的，我用一個基本的觀念來貫串它們。”

孔子說：“由！懂得‘德’的人太少啦。”

孔子說：“能夠用‘無爲而治’來治理天下的人，大概只有舜吧？他幹了些什麼事呢？只是莊嚴端正地坐在朝廷的寶座上罷了。”

子張問如何才能使自己到處都能行得通。孔子說：“說話要忠信，行爲要篤敬，這樣即使到了蠻貊地區，也行得通。如果說話不忠信，行爲不篤敬，就是在本鄉本土，能行得通嗎？站立的時候，就彷彿看見‘忠信篤敬’這幾個字在我們面前；在車裏，也彷彿看見這幾個字刻在前面的橫木上；這樣才能使自己到處行得通。”子張把這些話寫在大帶子上。

孔子說：“好一個正直的史魚！政治清明時，他的言行像箭一樣直，政治黑暗時，他的言行也像箭一樣直。蘧伯玉也是一位君子！政治清明時就出來做官，政治黑暗時就把自己的主張和本領收藏起來。”

孔子說：“可以同他人談的話，却不談，這樣就會失去人緣；不可以同他人談的話，却同他人談，這就是說錯了話。聰明人既不失去人緣，也不說錯話。”

孔子說：“志士仁人，不會貪生怕死而損害仁德，只會犧牲自己來成全仁德。”

子貢問怎樣實行仁德。孔子說：“要想把工作做好，一定先要把做工作的工具搞好。住在一個國家，就要敬奉該国大夫中的賢人，結交該国士人中的仁人。”

顏淵問孔子怎樣治理國家。孔子說：“用夏朝的曆法，坐殷朝的車子，戴周朝的禮帽，樂事就用《韶》和《舞》，不用鄭國的樂曲，疏遠小人。鄭國的樂曲靡曼淫穢，小人則是危險的。”

孔子說：“一個人没有長遠的考慮，一定會有眼前的憂患。”

孔子說：“完了！我從没見過像喜歡美色一樣喜歡美德的人。”

孔子說：“臧文仲大概是個竊居官位的人，他明知柳下惠是個賢人，却不舉薦他做官。”

【反篇】

雖然没有長遠的考慮，但是如果近期的事情考慮得十分周密，也可能不會有眼前的憂患。

【反篇述評】

素有“象棋第一人”之稱的許銀川曾經說過，總給自己定目標太累了，況且定了目標也不一定能實現。我覺得，只要明白自己的責任和對事業的追求，認真下好每一盤棋就行了。

【中智篇】

孔子只考慮了長遠和眼前的事情，而沒有考慮中期的事情。

【中智篇述評】

美國的“中期選舉”，歷來受到高度關注。

正反及中智衛靈公篇第十五（2）

【正篇原文】

子曰：“躬自厚而薄責於人，則遠怨矣。”

子曰：“不曰如之何如之何者，吾末如之何也已矣。”

子曰：“群居終日，言不及義，好行小慧，難矣哉！”

子曰：“君子義以為質，禮以行之，孫以出之，信以成之。君子哉！”

子曰：“君子病無能焉，不病人之不己知也。”

子曰：“君子疾沒世而名不稱焉。”

子曰：“君子求諸己，小人求諸人。”

子曰：“君子矜而不爭，群而不黨。”

子曰：“君子不以言舉人，不以人廢言。”

子貢問曰：“有一言而可以終身行之者乎？”子曰：“其恕乎！己所不欲，勿施於人。”

子曰：“吾之於人也，誰毀誰譽。如有所譽者，其有所試矣。斯民也，三代之所以直道而行也。”

子曰：“吾猶及史之闕文也，有馬者，借人乘之，今亡矣夫！”

子曰：“巧言亂德，小不忍則亂大謀。”

子曰：“眾惡之，必察焉；眾好之，必察焉。”

【正篇譯文】

孔子說：“多責備自己，而少責備別人，自然就可以避免怨恨了。”

孔子說：“遇事從不問‘怎麼辦，怎麼辦’的人，我對他也不知道怎麼辦了。”

孔子說：“有一種人整天同別人在一起，却不說一句涉及‘義’的話，只喜歡賣弄小聰明，這種人真難教導！”

孔子說：“君子以‘義’爲原則，依禮節實行‘義’，用謙遜的言語表達‘義’，用誠實的態度完成‘義’。真個是位君子呀！”

孔子說：“君子只擔憂自己没有能力，不擔憂別人不知道自己。”

孔子說：“君子引以爲恨的是死後而名不見經傳。”

孔子説：“君子求之于自己，小人求之於别人。”

孔子説：“君子莊重而不與别人不争執，合羣而不結黨營私。”

孔子説：“君子不因爲人家一句話説得好就舉薦他，也不因爲一個人不好而不考慮他的好話。”

子貢問孔子：“有没有一個字可以終身奉行的？”孔子說：“大概是‘恕’吧！自己所不想要的任何事物，就不要強加給别人。”

孔子説：“我對於别人，詆毁過誰？稱贊過誰？假若我有所稱贊，必然是曾經考驗過他的。夏、商、周三代的人都是如此，所以這三代能直道而行。”

孔子説：“我還能够看到史書存疑的地方，有馬的人自己不會調教訓練，先給别人使用，這種精神，今天也没有了吧，”

孔子説：“花言巧語足以敗壞人的道德。小事情不忍耐，就會敗壞大事情。”

孔子説：“大家都厭惡他，我一定要去考察實情；大家喜愛他，我也一定要去考察實情。”

【反篇】

在正常情況下，遇事從不問“怎麽辦，怎麽辦”的人，是不可能存在的，只可能是經常不問“怎麽辦，怎麽辦”。

【反篇述評】

存在遇事從不問“怎麽辦，怎麽辦”的人，只有三种局面：這種人不想做任何事情，這種人能夠自己解決一切問題，父母或其他人可以代替這種人解決一切問題；然而在正常情況下這三种局面都是不存在的。

【中智篇】

對於遇事經常不問“怎麽辦，怎麽辦”的人，實際上並不是没有辦法。可能孔子没有說，我們替孔子想想辦法。

【中智篇述評】

對於遇事從不問“怎麽辦，怎麽辦”的人，可以自己親自問問他怎麽辦，也可以讓他最親近的人問問他怎麽辦。

正反及中智衛靈公篇第十五（3）

【正篇原文】

子曰：“人能弘道，非道弘人。”

子曰：“過而不改，是謂過矣。”

子曰：“吾嘗終日不食，終夜不寢，以思，無益，不如學也。”

子曰：“君子謀道不謀食。耕者，餒在其中矣；學也，祿在其中矣。君子憂道不憂貧。”

子曰：“知及之，仁不能守之，雖得之，必失之。知及之，仁能守之，不莊以涖之，則民不敬。知及之，仁能守之，莊以涖之，動之不以禮，未善也。”

子曰：“君子不可小知，而可大受也。小人不可大受，而可小知

也。”

子曰：“民之於仁也，甚於水火。水火，吾見蹈而死者矣，未見蹈仁而死者也。”

子曰：“當仁不讓於師。”

子曰：“君子貞而不諒。”

子曰：“事君，敬其事而後其食。”

子曰：“有教無類。”

子曰：“道不同，不相為謀。”

子曰：“辭，達而已矣。”

師冕見，及階，子曰：“階也。”及席，子曰：“席也。”皆坐，子告之曰：“某在斯，某在斯。”師冕出，子張問曰：“與師言之，道與？”子曰：“然。固相師之道也。”

【正篇譯文】

孔子說：“人能够使道發揚光大，不是用道來擴大人的才能。”

孔子說：“有錯誤而不改正，這才真是錯誤了。”

孔子說：“我曾經整天不吃飯，整夜不睡覺，用所有的時間去思索，結果没有什麽益處，還不如去學習。”

孔子說：“君子用心力於學道行道，不用心力於衣食。耕田，也常常餓着肚子；學習，可以得到俸禄。君子只着急得不到道，不着急得不到財物。”

孔子說：“一些憑著聰明才智足以得到的東西，但是仁德不能保持它；這些東西就是得到，也一定會喪失。另一些東西憑著聰明才智足以得到，仁德也能保持它。不用嚴肅態度來治理百姓，百姓也不會認真接受治理。能用嚴肅的態度來治理百姓，假若不合理合法地動員百姓，也是不够好的。”

孔子說：“君子不可以用小事情來加以考驗，却可以接受重大任務；小人不可以接受重大任務，却可以用小事情來加以考驗。”

孔子說：“百姓需要仁德，比需要水火更甚。我只看見水火裏去而死的人，却從没有看見實行仁德而死的人。”

孔子說：“面對着仁德，就是老師，也不同他謙讓。”

孔子說：“君子講大道，而不拘泥于小信。”

孔子說：“侍奉君主，要認真工作，而把拿俸禄的事放在後面。”

孔子說：“人人都可以接受教育，没有種類的區别。”

孔子說：“主張不同的人，不互相商議。”

孔子說：“言辭，只要能夠表達意思就可以了。”

師冕來見孔子，走到臺階沿，孔子說：“這是臺階了。”走到坐席旁，孔子說：“這是坐席了。”等到大家都坐定了，孔子告訴他說：“某人在這裏，某人在這裏。”師冕走了之後，子張問孔子：“這是同瞎子講話的方式嗎？”孔子說：“對的；這本來是幫助瞎子的方式。”

【反篇】

第一，對於有各種不同志向的學生，孔子不可能全部招收。

第二，在目前，人們所受的教育是分爲更多的種類。

【反篇述評】

第一，對於立志成爲出色將軍的人，孔子不可能將其招為長期的學生，只能對其進行短期的培訓。

第二，以目前的大學為例，學生的專業分爲文科，理科，工科等。文學院不會招收報名學理科的學生，除非這名學生改變自己的志願，改學文科。

【中智篇】

孔子可能沒有想到的是，目前各個學科呈現出相互交叉、相互滲透的現象。當然，相互交叉、相互滲透的程度和範圍是不一樣的。

【中智篇述評】

過去，教相對論的老師只給物理系的學生上課，現在擴大到給理工科的學生上課；過去，教演講與口才的老師只給學習外交和商業等專業的學生上課，現在擴大到給幾乎所有學生上課。在這個意義上可以說，目前只有教演講與口才的老師才能做到“有教無類”。

正反及中智第十六篇

正反及中智季氏篇第十六（1）

【正篇原文】

季氏將伐顓臾，冉有、季路見於孔子曰：“季氏將有事於顓臾。”孔子曰：“求，無乃爾是過與？夫顓臾，昔者先王以為東蒙主，且在邦域之中矣，是社稷之臣也，何以伐為？”冉有曰：“夫子欲之，吾二臣者，皆不欲也。”孔子曰：“求，周任有言曰：陳力就列，不能者止。危而不持，顛而不扶，則將焉用彼相矣。且爾言過矣。虎兕出於柙，龜玉毀於櫝中，是誰之過與？”冉有曰：“今夫顓臾，固而近於費，今不取，後世必為子孫憂。”孔子曰：“求，君子疾夫舍曰欲之而必為之辭。丘也，聞有國有家者，不患寡而患不均，不患貧而患不安。蓋均無貧，和無寡，安無傾。夫如是，故遠人不服，則修文德以來之。既來之，則安之。今由與求也，相夫子，遠人不服而不能來也，邦分崩離析而不能守也，而謀動干戈於邦內，吾恐季孫之憂，不在顓臾，而在蕭牆之內也。”

孔子曰：“天下有道，則禮樂征伐自天子出；天下無道，則禮樂征伐自諸侯出。自諸侯出，蓋十世希不失矣。自大夫出，五世希不失矣。陪臣執國命，三世希不失矣。天下有道，則政不在大夫。天下有道，則庶人不議。”

【正篇譯文】

季氏準備討伐顓臾。冉有、子路兩人去見孔子說：“季氏準備討伐顓臾。”孔子說：“冉求，這難道不是你的過錯嗎？顓臾，上代的君王曾經授權他主持東蒙的祭祀，而且它的國境已經在魯国的疆域之

內，這正是和魯國共安危存亡的藩屬，爲什麼要討伐它呢？”冉有說：“季孫要這麼幹，我們兩人本來都是不同意的。”孔子說：“冉求！周任有句話說：‘盡自己的力量去履行職責；如果不行，就應該辭職。’如果有了危險不去扶助；將要摔倒了也不去攙扶，那又何必用輔助的人呢？你的話錯了。老虎犀牛從籠子里逃了出來，龜殼美玉在匣子裏毀壞了，這是誰的責任呢？”冉有說：“現在，顓臾城牆堅固，而且離季孫的费邑很近。現今不把它佔領，日子久了，一定會給子孫留下禍害。”孔子說：“冉求！君子痛恨那種不肯實說自己想要那樣做而又一定要找出理由來為之辯解的作法。我聽說過：無論是諸侯或者大夫，不必擔心財富不多，只須擔心財富不均；不必擔心人口太少，只須擔心不安定。如果財富平均，便無所謂貧窮；大家和睦相處，便不會覺得人口少；境内安定，便不會有傾覆的危險。做到這樣，如果遠方的人還不歸服，便用仁義禮樂來招徠他們。如果他們來了，就得使他們安心居住。如今，仲由和冉求兩人輔助季孫，遠方的人不歸服，却不能招徠他們；國家支離破碎，却不能保全；反而想在國内使用武力。我只怕季孫的憂患不在顓臾，而是在自己的内部！”

孔子說：“天下有道的時候，制作樂禮和出兵打仗都決定於天子；天下無道的時候，制作樂禮和出兵打仗便決定於諸侯。決定於諸侯，大概傳到十代，很少還能不垮臺的；決定於大夫，傳到五代就很少還能不垮臺的；若是大夫的家臣把持國家政權，則傳到三代很少還能不垮臺的。天下有道，國家政權就不會旁落在大夫之手。天下有道，老百姓就不會議論纷纷。”

【反篇】

在某些情況下，“天下有道”應該改爲“天子有道”。

【反篇述評】

天子有道的時候，天子就能夠控制天下，制作樂禮和出兵打仗當然都決定於天子。

【中智篇】

天子與屬下的關係有三种：天子對屬下實施暴政，屬下對天子發號施令，天子與屬下是一種和諧的關係。

【中智篇述評】

“貞觀之治”是指中國唐太宗李世民在位期間，由於實施清明政治，因而出現鼎盛局面。歷史記載，唐太宗能夠知人善用，廣開言路，尊重生命，自我克制，虛心納諫，重用魏征等諍臣；並採取了一些促進社會發展的政策；再加上平定外患，穩定邊疆也取得成效；因此唐太宗威名遠揚，成爲中國歷史上的一代英主。

更爲難能可貴的是，貞觀王朝幾乎沒有貪污的現象，這在中國歷史上是極爲罕見的。在李世民統治下的中國，皇帝率先垂范，官員奉公守法，濫用職權和貪污瀆職的現象降到了歷史上的最低點。尤為令人稱奇的是：李世民並沒有用殘酷的刑罰來制止貪污，他主要是以身示範和制定一套盡可能科學的政治、經濟體制來預防貪污。在一個精

明自律的統治者面前，官吏不願意也不敢以身試法，貪官污吏也不容易找到藏身之地。

正反及中智季氏篇第十六（2）

【正篇原文】

孔子曰：“祿之去公室，五世矣。政逮於大夫，四世矣。故夫三桓之子孫，微矣。”

孔子曰：“益者三友，損者三友。友直，友諒，友多聞，益矣。友便辟，友善柔，友便佞，損矣。”

孔子曰：“益者三樂，損者三樂。樂節禮樂，樂道人之善，樂多賢友，益矣。樂驕樂，樂佚游，樂宴樂，損矣。”

孔子曰：“伺於君子有三愆：言未及之而言謂之躁，言及之而不言謂之隱，未見顏色而言謂之瞽。”

孔子曰：“君子有三戒：少之時，血氣未定，戒之在色；及其壯也，血氣方剛，戒之在鬥；及其老也，血氣既衰，戒之在得。”

孔子曰：“君子有三畏：畏天命，畏大人，畏聖人之言。小人不知天命而不畏也，狎大人，侮聖人之言。”

【正篇譯文】

孔子說：“國家政權不屬於魯君已經五代了；政權旁落到了大夫之手已經四代了，所以魯桓公的子孫現在也都衰微了。”

孔子說：“有益的朋友有三種，有害的朋友有三種。同正直的人交友，同誠信的人交友，同見聞廣博的人交友，便有益了。同諂媚奉承的人交友，同當面恭维背面詆毀的人交友，同花言巧語、誇誇其談的人交友，便有害了。”

孔子說：“有益的快樂有三種，有害的快樂有三種。以得到禮樂的調節爲快樂，以宣揚別人的好處爲快樂，以交了不少賢德的朋友爲快樂，便有益了。以驕傲爲快樂，以遊蕩爲快樂，以大吃大喝和荒淫爲快樂，便有害了。”

孔子說：“陪着君子說話容易犯三種過失：没輪到你說話，却先說，這是急躁；該你說話了，却不說，這是隱瞞；不看看君子的臉色便貿然開口，這是瞎了眼睛。”

孔子說：“君子有三鍾事情應該引以爲戒：年輕的時候，血氣未定，便要警戒對女色的迷戀；等到壯年了，血氣正旺盛，便要警戒，不要爭強好勝；等到年老了，血氣已經衰弱，便要警戒，不要貪得無厭。”

孔子說：“君子敬畏的事情有三件：敬畏天命，敬畏王公大人，敬畏聖人的言語。小人不懂得天命，因而不敬畏它；同時也不尊重王公大人，還輕侮聖人的言語。”

【反篇】

孔子所說的三件事：迷戀女色，爭強好勝，貪得無厭；任何年齡的人都應該注意適當處理。例如，迷戀女色，不僅年輕人要避免，中

年人和老年人也要避免。

【反篇述評】

李隆基幫助父親得到皇位後不久，父親又把皇位讓給了兒子。從此，意氣風發的唐明皇李隆基把大唐帶上了發展的高峰期，開元盛世的繁榮氣象，在中國歷史上沒有一個朝代能媲美。然而物極必反，唐明皇面對升平盛世漸漸陶醉了。唐明皇到了 61 歲的高齡，看上了自己的兒媳婦，於是不顧一切的從兒子手中搶到了這位絕代佳人，她就是楊貴妃。由於貪戀楊貴妃的美色，唐明皇開始不理朝政。最終，導致安史之亂，唐朝不可避免地走了下坡路。

【中智篇】

對於不同年齡段的人，具有不同的最應該做的事情。

【中智篇述評】

青少年時期，時間最充裕，應該盡可能多地學習和掌握以後有用的知識和本領；到了中老年時期，由於時間和精力有限，不可能再像年輕時那樣學習。中年時期，應該努力奮鬥，取得盡可能多的成果。老年時期，主要應該頤養天年；如果條件允許，也可以做一些有益的事情。

正反及中智季氏篇第十六（3）

【正篇原文】

孔子曰：“生而知之者上也，學而知之者次也，困而學之，又其次也。困而不學，民斯為下矣。”

孔子曰：“君子有九思：視思明，聽思聰，色思溫，貌思恭，言思忠，事思敬，疑思問，忿思難，見得思義。”

孔子曰：“見善如不及，見不善如探湯。吾見其人矣，吾聞其語矣。隱居以求其志，行義以達其道，吾聞其語矣，吾未見其人也。”

齊景公有馬千駟，死之日，民無德而稱焉。伯夷叔齊，餓於首陽之下，民到於今稱之，其斯之謂與？

陳亢問於伯魚曰：“子亦有異聞乎？”對曰：“未也。嘗獨立，鯉趨而過庭，曰：’學詩乎？’對曰：’未也。’’不學詩，無以言。’鯉退而學詩。他日又獨立，鯉趨而過庭，曰：’學禮乎？’對曰：’未也。’’不學禮，無以立。’鯉退而學禮。聞斯二者。”陳亢退而喜曰：“問一得三：聞詩，聞禮，又聞君子之遠其子也。”

邦君之妻，君稱之曰“夫人”，夫人自稱曰“小童”，邦人稱之曰“君夫人”，稱諸異邦曰“寡小君”，異邦人稱之亦曰“君夫人”。

【正篇譯文】

孔子說：“生來就知道的人是上等人，學習然後知道的人是次一等的；實踐中遇見困難，再去學它，是再次一等的；遇見困難還不學，就是最下等的了。”

孔子說：“君子有九種考慮：看的時候，考慮看明白了沒有；聽的時候，考慮聽清楚了沒有；自己臉上的顏色，考慮是否溫和；容貌

態度，考慮是否謙恭；說的言語，考慮是否忠誠老實；對待工作，考慮是否嚴肅認真；遇到疑問，考慮是否向人家請教；將發怒了，考慮有什麼後患；看見可得的財利，考慮我是否應該得到。”

孔子說：“看見善良的行爲，要努力追求，好像達不到似的；遇見邪惡，使勁避開，好像將伸手到沸水里。我看見過這樣的人，也聽過這樣的話。避世隱居求保全他的意志，依義而行來貫徹他的主張。我聽過這樣的話，却没有見過這樣的人。”

齊景公有馬四千匹，死了以後，老百姓都不覺得他有什麼好行爲可以稱讚。伯夷、叔齊兩人餓死在首陽山下，老百姓到現在還稱頌他。說的就是這個意思吧！

陳亢問孔子的兒子伯魚：“您在老師那兒，得到過與衆不同的傳授嗎？” 伯魚答：“没有。他曾經一個人站在庭中，我恭敬地走過。他問我：‘學《詩》了没有？’我道：‘没有。’他便道：‘不學《詩》就不會説話。’我回去便學《詩》。過了幾天，他又一個人站在庭中，我又恭敬地走過。他問道：‘學禮了没有？’我答：‘没有。’他道：‘不學禮，便没有立足社會的根基。’我回去便學禮。我只聽到這兩件事情。”陳亢回去高興地說：“我問一件事，知道了三件事。知道《詩》，知道禮，又知道君子對他兒子不偏愛的態度。”

國君的妻子，國君稱她爲夫人，她自稱爲小童；國内的人稱她爲君夫人，但對外國人便稱她爲寡小君；他國的人也稱她爲君夫人。

【反篇】

生來就知道的上等人是不可能存在的。

【反篇述評】

孔子的知識也都是通過後天的學習獲得的。至於孔子爲什麼在許多方面比別人優秀，完全是由於孔子勤於學習而且善於學習。

【中智篇】

人並不分爲三六九等，然而在學習方面，有水平高的人，水平低的人，以及中等水平的人。

【中智篇述評】

學習方面具有中等水平的人，佔大多數；水平高和水平低的人只佔少數。另外，學習方面水平高的人，畢業以後在工作方面不一定也有上佳表現。因此，教育的投入應該主要面向學習方面具有中等水平的人。家長也不應過分地望子成龍，望女成鳳，以避免給子女造成過大的壓力。

正反及中智第十七篇

正反及中智陽貨篇第十七（1）

【正篇原文】

陽貨欲見孔子，孔子不見，歸孔子豚，孔子時其亡也而往拜之，遇諸途，謂孔子曰：“來，予與爾言。”曰：“懷其寶，而迷其邦。可

謂仁乎？”曰：“不可。”“好從事而亟失時，可謂知乎？”曰：“不可。”“日月逝矣，歲不我與。”孔子曰：“諾。吾將仕矣。”

子曰：“性相近也，習相遠也。”

子曰：“唯上知與下愚不移。”

子之武城，聞弦歌之聲，夫子莞爾而笑曰：“割雞焉用牛刀。”子遊對曰：“昔者偃也聞諸夫子曰：‘君子學道則愛人，小人學道則易使也。’”子曰：“二三子，偃之言是也。前言戲之耳。”

公山弗擾以費畔，召，子欲往，子路不說，曰：“末之也已，何必公山氏之之也！”子曰：“夫召我者，而豈徒哉！如有用我者，吾其為東周乎！”

子張問仁於孔子，孔子曰：“能行五者於天下，為仁矣。”請問之。曰：“恭，寬，信，敏，惠。恭則不侮，寬則得眾，信則人任焉，敏則有功，惠則足以使人。”

佛肸召，子欲往。子路曰：“昔者由也聞諸夫子曰：‘親於其身為不善者，君子不入也。’佛肸以中牟畔，子之往也如之何？”子曰：“然。有是言也：不曰堅乎，磨而不磷；不曰白乎，涅而不緇。吾其匏瓜也哉？焉能繫而不食。”

【正篇譯文】

陽貨想要孔子來拜會他，孔子不去，他便送孔子一只熟了的小猪，想用這種方法使孔子到他家來。孔子探聽他不在家的時候，去拜謝。然而兩人在路上相遇了。陽貨對孔子說：“來，我同你說話。”等到孔子走了過去他說：“自己有一身的本領，却聽任着國家的混亂，這可以叫做仁愛嗎？”孔子說不可以。陽貨又說：“一個人喜歡參與政事，却屢屢錯過機會，可以叫做聰明嗎？”孔子說不可以。陽貨接著說：“時光一去不復返，歲月不饒人呀。”孔子這才說：“好吧；我打算做官了。”

孔子說：“人的本性本來是相近的，因爲習染不同，便有了差別。”

孔子說：“只有上等的智者和下等的愚者是改變不了的。”

孔子到了子游當長官的武城，聽到了彈琴唱歌的聲音。孔子微微笑着說：“宰雞，何必用宰牛的刀？”子游答道：“以前我聽老師說過，做官的學習了禮樂，就會有仁愛之心；老百姓學習了禮樂，就容易聽指揮。”孔子便說：“學生們！言偃的話是正確的。我剛才那句話不過同他開個玩笑而已。”

公山弗擾盤踞在费邑造反，叫孔子去，孔子準備去。子路很不高興地說：“没有地方去就算了，爲什麽一定要去公山弗擾那裏呢？”孔子說：“那個叫我去的人，難道是白白召我嗎？如果有人用我，我將使周禮在東方復興。”

子張向孔子問仁。孔子說：“能够處處實行五種品德，就是仁人了。”子張說：“請問哪五種。”孔子說：“莊重，寬厚，誠實，勤敏，慈惠。莊重就不致遭受侮辱，寬厚就會得到衆人的擁護，誠實就

會得到別人的任用，勤敏就會提高工作效率，慈惠就能够使喚人。”

佛肹召孔子去，孔子也打算去。子路說：“從前我聽老師説過，‘親自做壞事的人那裏，君子是不去的。’如今佛肹盤踞中牟謀反，您却要去，這怎麼説得過去呢？”孔子說：“是的，我說過這話。但是，你知道嗎？堅固的東西，磨也磨不薄；潔白的東西，染也染不黑。我難道是個匏瓜嗎？哪裏能够只是掛在那裏而不給人吃呢？”

【反篇】

孔子説，因爲習染不同，便有了差別。實際上，世界上沒有兩片完全相同的樹葉，在習染相同的情況下，也會有差別。

【反篇述評】

1924 年成立的黃埔軍校，全名黃埔陸軍軍官學校。黃埔軍校的同學所學習的課程是一樣的；然而畢業后有的人成爲共產黨的軍事骨幹，有的人卻成爲國民黨的軍事骨幹。

【中智篇】

習染與結果的關係共有九种。習染的情況共有三种：習染相同，習染不同，習染部分相同部分不同；習染的每一種情況都對應三种結果的情況：結果相同，結果不同，結果部分相同部分不同。

【中智篇述評】

許多國家的領導人都有上大學的經歷，這種經歷可以分爲三种：在國内讀的大學，在國外讀的大學，在國内和國外都讀過大學；這三种求學經歷的每一種都對應三种政績的情況：政績好，政績不好，政績一般。

正反及中智陽貨篇第十七（2）

【正篇原文】

子曰：“由也，女聞六言六蔽矣乎？”對曰：“未也。”“居，吾語女。好仁不好學，其蔽也愚；好知不好學，其蔽也蕩；好信不好學，其蔽也賊；好直不好學，其蔽也絞；好勇不好學，其蔽也亂；好剛不好學，其蔽也狂。”

子曰：“小子，何莫學夫詩？詩可以興，可以觀，可以群，可以怨。邇之事父，遠之事君。多識於鳥獸草木之名。”

子謂伯魚曰：“女為《周南》、《召南》矣乎？人而不為《周南》、《召南》，其猶正牆面而立也與？”

子曰：“禮云禮云，玉帛云乎哉？樂云樂云，鐘鼓云乎哉？”

子曰：“色厲而内荏，譬諸小人，其猶穿窬之盜也與？”

子曰：“鄉愿，德之賊也。”

子曰：“道聽而途說，德之棄也。”

子曰：“鄙夫，可與事君也與哉？其未得之也，患不得之；既得之，患失之。苟患失之，無所不至矣。”

子曰：“古者民有三疾，今也或是之亡也。古之狂也肆，今之狂也蕩；古之矜也廉，今之矜也忿戾；古之愚也直，今之愚也詐而已矣。”

子曰：“巧言令色，鮮矣仁。”

子曰：“惡紫之奪朱也，惡鄭聲之亂雅樂也，惡利口之覆邦家者。”

子曰：“予欲無言。”子貢曰：“子如不言，則小子何述焉？”子曰：“天何言哉。四時行焉，百物生焉。天何言哉！”

【正篇譯文】

孔子說：“仲由，你聽過有六種品德和六種弊病嗎？”子路答道：“沒有。”孔子說：“坐下！我告訴你。愛仁德，却不愛學習，其弊病就是容易被人愚弄；愛耍聰明，却不愛學習，其弊病就是行爲放蕩；愛誠實，却不愛學習，其弊病就是容易被人利用，害了自己和親友；愛直率，却不愛學習，其弊病就是說話尖刻；愛勇敢，却不愛學習，其弊病就是無事生非；愛剛强，却不愛學習，其弊病就是狂妄自大。”

孔子說：“學生們爲什麽不學習《詩》？學詩可以興發志氣，可以提高觀察力，可以懂得合羣的重要性，可以學得諷刺方法。近可以用來事奉父母；遠可以用來服侍君主；還可以多知道一些鳥獸草木的名稱。”

孔子對伯魚說：“你研究過《周南》和《召南》嗎？一個人如果不研究《周南》和《召南》，那會像面對着牆壁而站着吧！”

孔子說：“禮呀禮呀，只是指玉帛等禮器和禮物嗎？樂呀樂呀，只是指鐘鼓等之類的樂器嗎？”

孔子說：“外表嚴厲但是内心怯弱，如果用壞人作比喻，就像個挖墻洞的小偷吧！”

孔子說：“表裏不一、言行不一的偽君子，就是破壞道德的人。”

孔子說：“在路上聽到傳言就四處傳播，這是不道德的。”

孔子說：“難道能同鄙夫共事嗎？當他没有得到職位的時候，唯恐得不着；當他已經得到了，又唯恐失去。如果他擔心失去官職，就會無所不用其極。”

孔子說：“古代人有三種所謂的毛病，現在可能都變味了。古代的狂人只是好高騖遠，現在的狂人則是放蕩不羈；古代矜持的人只是難以接近，現在矜持的人則是蠻横無理；古代的愚人還算直率，現在的愚人則用欺詐的手段。”

孔子說：“我厭惡用紫色奪去紅色的光彩和地位，厭惡用鄭國的樂曲破壞了典雅的樂曲，厭惡用伶牙俐齒來顛覆國家。”

孔子說：“我想不説話了。”子貢說：“您假若不説話，那我們傳述什麽呢？”孔子說：“天説了什麽話呢？四季照樣運行，百物照樣生長，天説了什麽話呢？”

【反篇】

在孔子時代，學《詩》很有用處。然而目前，詩歌不再盛行了。

【反篇述評】

有一句玩笑話說：“寫詩的人比讀詩的人多”。

從詩歌地位的下降可以看出，古代的經典，包括《論語》，都需要用新的理論和方法加以重新解讀和擴充。

【中智篇】

光學習是不夠的，還要實踐，才能將所學習的知識運用自如。這是老生常談。此處再補充第三种方法：借助于高人的指點和高科技的幫助。

【中智篇述評】

日本代表团在雅典奥运会上获得了金牌 16 枚、奖牌总数 37 枚的史上最好成绩，對此国立体育科学中心功不可没。国立体育科学中心集中了多个实验室，研究人员可以对运动员的肌肉、血液、汗液、尿液等进行生化学分析，根据运动员的竞技特色和个人特色寻找更有效的训练方法。根据分析结果，研究人员还能及时掌握运动员比赛前的状态或发掘有潜力的年轻选手。中心還有一个专供选手用餐的自助式餐厅。餐厅设置有帮助运动员均衡能量和营养的电子营养师。运动员进餐前可以明确得知应摄取的营养成分的量和所选食物包含的量之间的百分比关系。

2000 年上市的“鲨皮泳衣”效仿鲨鱼皮肤的纹理，从而成功地减少了流过泳衣表面水流的漩涡。据进行了这项开发研究的美津浓公司的人说，同过去的泳衣相比，新泳衣水流的阻力减少了 7.5%。2004 年悉尼奥运会，伊恩•索普穿着鲨皮泳衣一举夺得 3 枚金牌，使得鲨皮泳衣名震世界。

正反及中智陽貨篇第十七（3）

【正篇原文】

孺悲欲見孔子，孔子辭以疾，將命者出戶，取瑟而歌，使之聞之。

宰我問：“三年之喪，期已久矣。君子三年不為禮，禮必壞；三年不為樂，樂必崩。舊穀既沒，新穀既升，鑽燧改火，期可已矣。”子曰：“食夫稻，衣夫錦，於女安乎？”曰：“安。”“女安則為之。夫君子之居喪，食旨不甘，聞樂不樂，居處不安，故不為也。今女安，則為之。”宰我出，子曰：“予之不仁也。子生三年，然後免於父母之懷。夫三年之喪，天下之通喪也。予也有三年之愛於其父母乎？”

子曰：“飽食終日，無所用心，焉矣哉！不有博弈者乎，為之猶賢乎已。”

子路曰：“君子尚勇乎？”子曰：“君子義以為上，君子有勇而無義為亂，小人有勇而無義為盜。”

子貢曰：“君子亦有惡乎？”子曰：“有惡。惡稱人之惡者，惡居下流而訕上者，惡勇而無禮者，惡果敢而窒者。”曰：“賜也亦有惡乎。”“惡徼以為知者，惡不孫以為勇者，惡訐以為直者。”

子曰：“唯女子與小人為難養也。近之則不孫，遠之則怨。”

子曰：“年四十而見惡焉，其終也已。”

【正篇譯文】

孺悲想要會晤孔子，孔子以有病為由拒絕接待。傳話的人剛出房門，孔子便把瑟取拿下來邊彈邊唱，故意讓孺悲聽到。

宰我問孔子：“父母死了，守孝三年，時間太長了。君子有三年不去習禮儀，禮儀一定會廢掉；三年不去奏音樂，音樂一定會荒廢。陳穀吃完了，新穀又登場；取火用的燧木經過了一個輪迴，一年的時間也就可以了。”孔子說：“父母死了才一年，你就吃那白米飯，穿那花緞衣，你心安嗎？”宰我說：“心安。”孔子便說：“你心安，你就去幹吧，君子守孝，吃美味不覺得香甜，聽音樂不覺得快樂，住在家裏不覺得舒適，所以才不這樣幹。如今你既然覺得心安，那就去幹好了。”宰我退了出來以後孔子說：“宰予真不仁呀，兒女生下來，三年以後才能脱離父母的懷抱。替父母守孝三年，天下都如此。宰予難道就没有得到父母三年懷抱的愛嗎？”

孔子說：“整天吃飽了飯，什麽事情也不做，不行呀！不是還有博彩和下棋的遊戲嗎？幹這些也比閒着好。”

子路問道：“君子崇尚勇敢嗎？”孔子說：“君子認爲義是最可尊貴的，如果君子只有勇而没有義，就會犯上作亂；小人只有勇而没有義，就會去搶劫偷盜。”

子貢說：“君子也有憎恨的事嗎？”孔子說：“有憎恨的事：憎恨一味傳播别人的壞處的人，憎恨在下位而詆毀在上位的人，憎恨勇敢却不懂禮節的人，憎恨固執己見却不通情理的人。”孔子又說：“賜，你也有憎惡的事嗎？”子貢答：“我憎恨偷襲别人的成績却作爲自己智慧的人，憎恨毫不謙虚却自以爲勇敢的人，憎恨揭發别人隱私却自以爲直率的人。”

孔子說：“只有女子和小人是難以教養的，親近他們，他們就會無禮；疏遠他們，他們就會抱怨。”

孔子說：“到了四十歲還被厭惡的人，他這一生也就完了。”

【反篇】

孔子對待孺悲的態度似乎是不妥當的。因爲孺悲是魯公派来特意向孔子学礼的。如果孺悲是受命與孔子商議極爲重要的事情，孔子也斷然把他拒之门外，其不要耽誤了國家大事。

【反篇述評】

孔子對待孺悲的態度，產生了極爲不良的後果。英國新教牧師高大衛（**David Collie**）說中國人是喜歡撒謊的民族，孺悲見孔子就是典型例子。

【中智篇】

如果孔子確實不想見孺悲，可以採取一種不冷不熱的態度。

【中智篇述評】

孺悲來訪時，孔子可以讓自己的學生出來接見並問明來意。如果沒有重要的事情，可以讓學生送客；這樣，就可以避免孺悲到魯公面前說壞話。如果有重要的事情，孔子可以再出來相見；這樣，也不會耽誤國家大事。

當然，每個人都有自己獨特的方式。但是，像孔子對孺悲那樣待客的人，在當今社會恐怕是極爲罕見的。

正反及中智第十八篇

正反及中智微子篇第十八（1）

【正篇原文】

微子去之，箕子為之奴，比干諫而死。孔子曰：“殷有三仁焉。”

柳下惠為士師，三黜，人曰：“子未可以去乎？”曰：“直道而事人，焉往而不三黜？枉道而事人，何必去父母之邦？”

齊景公待孔子，曰：“若季氏則吾不能，以季孟之間待之。”曰：“吾老矣，不能用也。”孔子行。

齊人歸女樂，季桓子受之，三日不朝，孔子行。

楚狂接輿歌而過孔子曰：“鳳兮鳳兮，何德之衰。往者不可諫，來者猶可追。已而已而，今之從政者殆而。”孔子下，欲與之言，趨而避之，不得與之言。

【正篇譯文】

由於紂王的殘暴，微子離開了他，箕子被降為他的奴隸，比干被他殺死了。孔子說：“這三位是殷商末年的仁人。”

柳下惠做典狱官，多次被撤職。有人對他說：“您不可以離開魯國嗎？”他說：“正直地工作，到哪裏去不會多次被撤職？不正直地工作，爲什麼一定要離開本國呢？”

齊景公講到對待孔子的態度時說：“像魯君對待季氏那樣對待孔子，我做不到；我用介於季氏孟氏之間的待遇來對待他。”不久又說：“我老了，没有什麼作爲了。”孔子離開了齊國。

齊國送了一些歌姬舞女給魯國，季桓子接受了，三天不問政事，孔子見狀就離職走了。

楚國的狂人接輿一面走過孔子的車子，一面唱着歌：“鳳凰呀，鳳凰呀！爲什麼這麼倒霉？過去的不能再挽回，未來的還可以追上。算了吧，算了吧！現在的執政諸公危乎其危！”孔子下車，想同他談談，他却趕快避開，孔子無法同他交談。

【反篇】

狂人接輿對待孔子的態度不妥，而孔子的態度則很好。

【反篇述評】

狂人接輿如果真的不願意與孔子交流，就不應該在走過孔子的車子時唱歌。反之，接輿唱歌給孔子聽，就不應該拒絕與孔子交談。

【中智篇】

就算是狂人，也應該在該狂時才狂，不該狂時就不能狂。

【中智篇述評】

狂人見到孔子就不應該狂，何況孔子主動與之交談。如果這位狂人不拒絕與孔子交談，《論語》中可能會增加一段孔子與狂人的對話。

這樣，孔子，狂人，孔子的門徒三方有可能皆大歡喜。

正反及中智微子篇第十八（2）

【正篇原文】

長沮、桀溺耦而耕，孔子過之，使子路問津焉。長沮曰：“夫執輿者為誰？”子路曰：“為孔丘。”曰：“是魯孔丘與？”曰：“是也。”曰：“是知津矣。”問於桀溺，桀溺曰：“子為誰？”曰：“為仲由。”曰：“是魯孔丘之徒與？”對曰：“然。”曰：“滔滔者天下皆是也，而誰以易之？且而與其從辟人之士也，豈若從辟世之士哉？”耰而不輟。子路行以告，夫子憮然曰：“鳥獸不可與同群，吾非斯人之徒與而誰與？天下有道，丘不與易也。”

子路從而後，遇丈人，以杖荷蓧，子路問曰：“子見夫子乎？”丈人曰：“四體不勤，五穀不分，孰為夫子？”植其杖而芸。子路拱而立，止子路宿，殺雞為黍而食之，見其二子焉。明日，子路行以告，子曰：“隱者也。”使子路反見之，至則行矣。子路曰：“不仕無義。長幼之節，不可廢也。君臣之義，如之何其廢之。欲潔其身，而亂大倫。君子之仕也，行其義也，道之不行，已知之矣。”

【正篇譯文】

長沮、桀溺兩人一同耕種，孔子一行從那裏經過，叫子路去問渡口在哪裏。長沮問子路：“那位駕車子的是誰？”子路說：“是孔丘。”長沮又說：“是魯國的孔丘嗎？”子路說：“是的。”長沮便說：“那樣的話，他早就知道渡口在哪兒了。”子路只好再去問桀溺。桀溺說：“您是誰？”子路說：“我是仲由。”桀溺說：“您是魯國孔丘的門徒嗎？”答道：“對的。”桀溺便說：“像洪水一樣的壞東西到處都是，你們同誰去改變它呢？你與其跟着孔丘那種逃避壞人的人，爲什麽不跟着我們這些逃避社會的人呢？”說完，仍舊不停地做田里的農活。子路回來報告給孔子。孔子很失望地說：“人是不能同飛禽走獸合羣共處的，如果不同世上的人羣打交道，又同什麽去打交道呢？如果天下太平，我就不會同你們一道來從事改革了。”

子路跟隨孔子出行，却遠遠地落在後面。他遇到一個老頭，用拐杖挑着除草用的工具。子路問：“您看見我的老師嗎？”老頭說：“我手腳不停地劳作，五穀还来不及播种，誰曉得你的老師是什麽人？”說完，便扶着拐杖去鋤草。子路拱着手恭敬地站着。他便留子路到他家住宿，殺鷄、做飯給子路吃，又叫他兩個兒子出來相見。第二天，子路趕上了孔子，報告了這件事。孔子說：“這是位隱士。”叫子路回去再看看他。子路到了那裏，他却走開了。子路說：“不做官是不對的。長幼間的關係是不可能廢棄的；君臣間的關係怎麽能廢棄呢？你原想自身清白，却不知道這樣隱居破壞了君臣間的倫理關係。君子出來做官，只是盡應盡之責。至於道行不通，早就知道了。”

【反篇】

某些情況下，不僅不做官是對的，甚至不做皇帝也是對的。

【反篇述評】

中國明朝的皇帝崇禎，如果不做皇帝，明朝的統治可能會更長一些，崇禎本人也不會被迫上吊自殺。

【中智篇】

對於職業和職位，目前人們的選擇比孔子時代要多得多。

【中智篇述評】

愛因斯坦拒絕擔任以色列總統，而是繼續從事科學研究工作，他的選擇十分明智，並且得到人們的高度讚揚。然而，愛因斯坦並不是不過問政治，而是以科學家的良知對關係人類命運的重大問題明確表態。

正反及中智微子篇第十八（3）

【正篇原文】

逸民，伯夷、叔齊、虞仲、夷逸、朱張、柳下惠、少連。子曰：“不降其志，不辱其身，伯夷、叔齊與？”謂柳下惠、少連：“降志辱身矣。言中倫，行中慮，其斯而已矣。”謂虞仲、夷逸：“隱居放言，身中清，廢中權。”“我則異於是，無可無不可。”

太師摯適齊，亞飯幹適楚，三飯繚適蔡，四飯缺適秦，鼓方叔入於河，播鼗武入於漢，少師陽、擊磬襄入於海。

周公謂魯公曰：“君子不施其親，不使大臣怨乎不以。故舊無大故，則不棄也。無求備於一人。”

周有八士：伯達、伯適、仲突、仲忽、叔夜、叔夏、季隨、季騧。

【正篇譯文】

被遺落的人才有：伯夷、叔齊、虞仲、夷逸、朱張、柳下惠、少連。孔子說：“不動搖自己的意志，不辱没自己的身份，是伯夷、叔齊呀！”又說：“柳下惠、少連降低自己的意志，屈辱自己的身份，可是言語合乎倫理，行爲經過思慮，那也不過如此罷了。”還說：“虞仲、夷逸隱居，放肆直言，能潔身自好，又遠離權術的中心。我就和他們這些人不同，可以這樣做，也可以那樣做。”

名叫摯的太師（樂官之長）到了齊國，名叫干的二飯（樂官名）到了楚國，名叫繚的三飯（樂官名）到了蔡國，名叫缺的四飯（樂官名）到了秦國，名叫方叔的打鼓樂師到了黄河之濱，摇小鼓的武到了漢水邊，少師（樂官名）陽和擊磬的襄則到海邊居住。

周公對魯公説道：“君子不怠慢他的親屬，不讓大臣抱怨没被信用。如果老臣和故人没有大的過失，就不要抛棄他們。不要對人求全責備！”

周朝有八個士：伯達、伯适、仲突、仲忽、叔夜、叔夏、季隨、季騧。

【反篇】

任何時候，都能夠放肆直言是不可能的。就連隱士，也不能做到可以隨便説話。

【反篇述評】

任何人的言行，都會受到法律、道德、國家利益等方面的約束。例如，在任何時候、任何國家中，危害國家利益的言論和行動，都會受到禁止。

嵇康是中國歷史上著名的隱士。由於嵇康的言行不遵守禮法，因此破壞了司馬昭賴以統治的基礎，司馬昭在憤怒之下殺了嵇康。

【中智篇】

孔子說，他可以這樣做，也可以那樣做，這是符合中智學的。人們應該從實際出發，對不同的事物採取不同的處理方法。

【中智篇述評】

孔子對國君的態度，有時忠於職守，有時積極建言，有時不辭而別。

正反及中智第十九篇

正反及中智子張篇第十九（1）

【正篇原文】

子張曰：“士見危致命，見得思義，祭思敬，喪思哀，其可已矣。”

子張曰：“執德不弘，通道不篤，焉能為有？焉能為亡？”

子夏之門人，問交於子張。子張曰：“子夏云何？”對曰：“子夏曰：可者與之，其不可者拒之。”子張曰：“異乎吾所聞。君子尊賢而容眾，嘉善而矜不能。我之大賢與，於人何所不容？我之不賢與，人將拒我，如之何其拒人也？”

子夏曰：“雖小道，必有可觀者焉。致遠恐泥，是以君子不為也。”

子夏曰：“日知其所亡，月無忘其所能，可謂好學也已矣。”

子夏曰：“博學而篤志，切問而近思，仁在其中矣。”

子夏曰：“百工居肆以成其事，君子學以致其道。”

子夏曰：“小人之過也必文。”

子夏曰：“君子有三變：望之儼然，即之也溫，聽其言也厲。”

【正篇譯文】

子張說：“士遇見危險時肯豁出生命，看見有利可得時便考慮是否該得，祭祀時想到應該嚴肅恭敬，居喪時想到應該悲痛哀傷，這樣也就可以了。”

子張說：“對於道德，行爲方面不能發揚光大，信仰上也不忠實，這種人，有他不多，没他也不爲少。”

子夏的學生問子張怎樣去交朋友。子張說：“子夏是怎麼說的？”答道：“子夏說，可以交的就去交他，不可以交的就拒絕他。”子張說：“我所聽到的與此不同：君子尊敬賢人，也接納普通人；鼓勵好人，也可憐無能的人。如果我是非常好的人，那麼對什麼人不能容納呢？如果我是壞人，別人就會拒絕我，我怎能去拒絕別人呢？”

子夏說：“就算是小技藝，也一定有可取的地方；但是它恐怕會

妨礙遠大目標，所以君子不從事於它。”

子夏說：“每天學習一些過去所不知道的東西，每月複習已學會的東西，這樣就可以說是好學了。”

子夏說：“博覽群書，廣泛地學習，堅守自己的志趣；懇切地發問，多考慮當前的問題，仁德也就在這中間了。”

子夏說：“各行各業的工人居住在制造場地完成他們的工作，君子則通過學習來掌握道。”

子夏說：“小人對於錯誤一定會文過飾非。”

子夏說：“與君子相處有三變：遠處望着他，莊嚴可畏；接近他，又覺得温和可親；聽他的話，嚴厲不苟。”

【反篇】

子張只提到賢人和普通人，而沒有提到小人。

【反篇述評】

諸葛亮（公元 181－234 年），主張“親賢臣遠小人”。

【中智篇】

對待小人也可以有三种態度：遠離小人，親近小人，將小人改造成爲新人。

【中智篇述評】

第二次世界大戰之後，從中國戰犯管理所走出的日本人，後來都被感化改造成為新人，成為中日友好的使者。

正反及中智子張篇第十九（2）

【正篇原文】

子夏曰：“君子信而後勞其民，未信則以為厲己也。信而後諫，未信則以為謗己也。”

子夏曰：“大德不逾閑，小德出入可也。”

子遊曰：“子夏之門人小子，當灑掃應對進退，則可矣。抑末也，本之則無，如之何？”子夏聞之曰：“噫，言遊過矣！君子之道，孰先傳焉？孰後倦焉？譬諸草木，區以別矣。君子之道，焉可誣也？有始有卒者，其惟聖人乎？”

子夏曰：“仕而優則學，學而優則仕。”

子遊曰：“喪致乎哀而止。”

子遊曰：“吾友張也，為難能也，然而未仁。”

曾子曰：“堂堂乎張也，難與並為仁矣。”

曾子曰：“吾聞諸夫子：人未有自致者也，必也親喪乎？”

曾子曰：“吾聞諸夫子：孟莊子之孝也，其他可能也，其不改父之臣，與父之政，是難能也。”

孟氏使陽膚為士師，問與曾子，曾子曰：“上失其道，民散久矣。如得其情，則哀矜而勿喜。”

【正篇譯文】

子夏說：“君子必須取得信任以後才去動員百姓；否則百姓會以

爲你在折磨他們。必須得到君主的信任以後才去進諫，否則君主會以爲你在毀謗他。”

子夏說：“人在大節方面不能超越界限，作風上的小節稍稍放鬆一點是可以的。”

子游說：“子夏的學生，叫他們做些打掃、迎送客人的工作，也是可以的；不過這些只是細小的事情，對於學習根本的東西用處不大，光做這些事怎麼可以呢？”子夏聽了這話，便說：“咳！子游錯了！君子之道，哪一項先傳授呢？哪一項最後講述呢？這方面猶如草木，是要分類區別的。君子之道，怎能隨意歪曲？能按次序去傳授而且有始有終的，大概只有聖人吧！”

子夏說：“做官而有餘力的人便去學習；學習而有有餘力的人便去做官。”

子游說：“對於喪事，充分表現了他的悲哀也就够了。”

子游說：“我的朋友子張是難能可貴的了，然而還沒有做到仁。”

曾子說：“子張的爲人高不可攀，難以和他一起做到仁德。”

曾子說：“我聽老師說過，平常時候，人不可能來自動地充分發揮感情，如果有，一定是在父母死亡的時候！”

曾子說：“我聽老師說過：孟莊子的孝，其他人也可以做到；然而留用他父親的僚屬，保持他父親的政治措施，這些都是難以做到的。”

孟氏任命陽膚做典狱官，陽膚向曾子求教。曾子說：“現今在上位的人離開了正道，百姓早就離心離德了。你假若能够審出罪犯的真情，便應該同情憐憫他們，切不可以自鳴得意！”

【反篇】

開玩笑屬於小節，孔子也可以開玩笑，然而在封建社會裏，人們主張君無戲言。

【反篇述評】

周成王同弟弟叔虞做遊戲，由於高興，順手摘了一片梧桐葉子給弟弟，說這是玉圭，我封你為諸侯。弟弟很高興地把這件事告訴了周公，周公立刻去見成王，提到封侯的事情。成王說，我不過是陪他玩玩而已。周公說，天子一言既出，封侯怎麼可以當兒戲呢？於是，成王只好封弟弟叔虞于晉。

【中智篇】

縱觀古今中外，領導人說話可以算數，不算數，只是當時算數。

【中智篇述評】

領導人如果簽署法令，法令一旦公佈就算數。

漢朝的開國皇帝劉邦承諾于韓信“三不殺”：天不殺韓信，君不殺韓信和鐵不殺韓信。然而韓信卻被劉邦的老婆呂雉騙到長樂宮的鐘室之中，裝在麻袋裏用竹劍刺死。

領導人與外賓談話時，如果事後想不認帳，慣用的把戲是宣稱翻譯出了差錯。

正反及中智子張篇第十九（3）

【正篇原文】

子貢曰：“紂之不善，不如是之甚也。是以君子惡居下流，天下之惡皆歸焉。”

子貢曰：“君子之過也，如日月之食焉。過也，人皆見之；更也，人皆仰之。”

衛公孫朝問於子貢曰：“仲尼焉學？”子貢曰：“文武之道，未墜於地，在人。賢者識其大者，不賢者識其小者，莫不有文武之道焉，夫子焉不學？而亦何常師之有！”

叔孫武叔語大夫於朝曰：“子貢賢於仲尼。”子服景伯以告子貢，子貢曰：“譬之宮牆。賜之牆也及肩，窺見室家之好。夫子之牆數仞，不得其門而入，不見宗廟之美，百官之富。得其門者或寡矣。夫子之云，不亦宜乎？”

叔孫武叔毀仲尼，子貢曰：“無以為也。仲尼，不可毀也。他人之賢者，丘陵也，猶可逾也。仲尼，日月也，無得而逾焉。人雖欲自絕，其何傷於日月乎？多見其不知量也。”

陳子禽謂子貢曰：“子為恭也，仲尼豈賢於子乎？”子貢曰：“君子一言以為知，一言以為不知，言不可不慎也。夫子之不可及也，猶天之不可階而升也。夫子之得邦家者，所謂立之斯立，道之斯行，綏之斯來，勤之斯和。其生也榮，其死也哀。如之何其可及也？”

【正篇譯文】

子貢說：“商紂的壞，不像傳說的那麼厲害。所以君子憎恨居於下流，一居下流，天下的什麼壞名聲都會集中到他的身上。”

子貢說：“君子的錯誤好比日蝕月蝕：錯誤的時候，每個人都看得見；更改的時候，每個人都仰望着他。”

衛國的公孫朝問子貢：“孔仲尼的學問是從哪裏學來的？”子貢說：“周文王武王之道，並没有失傳，而是散落在人間。賢能的人能夠抓住其根本，不賢能的人只了解些末節。没有什麼地方没有文王武王之道。我的老師何處不學，又爲什麼要有一定的老師，專門的傳授呢？”

叔孫武叔在朝廷中對官員們說：“子貢比他的老師仲尼還要强些。”子服景伯把這話告訴子貢。子貢說：“如果拿房屋的圍牆作比喻：我家的圍牆只有肩膀那麼高，很容易看到我的房屋的美好。然而我老師的圍牆却有幾丈高，如果找不到大門走進去，就看不到老師房屋的雄偉壯麗和多姿多彩。能够找到大門的人並不多，所以武叔他講這話，不也是自然的嗎？”

叔孫武叔毁謗仲尼。子貢說：“不要這樣做，仲尼是毁謗不了的。別人的賢能，好比丘陵，還可以超越過去；仲尼，就好比是太陽和月亮，是不可能超越的。雖然有人要自絕於太陽月亮，然而對太陽月亮又有什麼損害呢？只是表示他自不量力。”

陳子禽對子貢說：“您對仲尼太客氣了，難道他真比您還强嗎？”子貢說：“君子的一句話就可以表現他的有知，也可以由一句話表現他的無知，所以説話不可不謹慎。夫子的高不可及，猶如青天是不可以用階梯爬上去的。夫子他老人家如果得國而爲諸侯，或者得到采邑而爲卿大夫，那正如我們所説的：要教導百姓人人能立足於社會，百姓就會人人能立足於社會；要引導百姓，百姓自會跟隨；要安撫百姓，百姓自會從遠方來投靠；要動員百姓，百姓自會同心協力。夫子他老人家，活得十分光榮，死了是極爲可惜的，我怎麽能够趕得上他呢？”

【反篇】

至少在部分方面，孔子是可以被超越的。

【反篇述評】

孙子在军事方面超过孔子，老子在哲学方面超过孔子。

【中智篇】

根据中智學，賢人也有值得稱讚，值得寬容，值得排斥三個方面。

【中智篇述評】

孔子在爲人師表方面值得稱讚，在軍事方面沒有建樹值得寬容，認爲女人難養的觀點值得排斥。

正反及中智第二十篇

正反及中智堯曰篇第二十（1）

【正篇原文】

堯曰：“咨，爾舜，天之歷數在爾躬，允執其中。四海困窮，天祿永終。”舜亦以命禹，曰：“予小子履敢用玄牡，敢昭告於皇皇后帝，有罪不敢赦，帝臣不蔽，簡在帝心。朕躬有罪，無以萬方，萬方有罪，罪在朕躬。”周有大賚，善人是富。“雖有周親，不如仁人。百姓有過，在予一人。”謹權量，審法度，修廢官，四方之政行焉。興滅國，繼絕世，舉逸民，天下之民歸心焉。所重：民，食，喪，祭。寬則得眾，信則民任焉，敏則有功，公則説。

【正篇譯文】

堯讓位給舜的時候説：“嘖嘖！你這位舜！上天的大命已經落到你的身上了，誠實地保持着那正道吧！假若天下的百姓都陷於困苦貧窮，上天賜給你的禄位也會永遠終止。”舜讓位給禹的時候，也説了這一番話。商湯説：“小子我履謹用黑色公牛來祭祀，明明白白地告於光明而偉大的天帝：對於有罪的人，我不敢擅自去赦免他；您的臣僕的善惡我也不敢隱瞞掩蓋；這些您心裏也是早就清楚的。我本人若有罪，就不要牽連天下萬方；天下萬方若有罪，都歸我一個人來承擔。”周朝大封諸侯，使善人都富貴起來。周武王説：“我雖然有至親，却不如有仁德之人。百姓如果有罪過，應該由我來擔承。”檢驗並審定度量衡，周密地制定法度，全國的政令就都會通行了。恢復被

滅亡的國家，承續已斷絕的後代，提拔被遺落的人才，天下的百姓就都會心悅誠服了。四個所重視的是：人民、糧食、喪禮、祭祀。寬厚則得衆，誠信則能得到任用，勤敏則有功，公平就會使百姓高興。

【反篇】

隨著社會的進步，人們所重視的已經不是孔子時代的四种：人民、糧食、喪禮、祭祀。

【反篇述評】

政府依然重視人民和糧食，然而還有衣服，住宅，交通等等；另外，人們已經不十分重視喪禮和祭祀了。

【中智篇】

人們重視的事情，可以從政府所設立的部門反映出來。政府設立的部門可以分爲三類：自古就有的部門，可以稱爲年長的部門；最近剛出現的部門，可以稱爲年輕的部門；處於兩者之間的可以稱爲中年的部門。

【中智篇述評】

自古就有的部門如民政部門和糧食部門等;年輕的部門如環境保護部門等；其餘的部門，如商業部門，工業部門，對外貿易部門等，就是中年的部門。

正反及中智堯曰篇第二十（2）

【正篇原文】

子張問於孔子曰：“何如，斯可以從政矣？”子曰：“尊五美，屏四惡，斯可以從政矣。”子張曰：“何謂五美？”曰：“君子惠而不費，勞而不怨，欲而不貪，泰而不驕，威而不猛。”子張曰：“何謂惠而不費？”子曰：“因民之所利而利之，斯不亦惠而不費乎？擇可勞而勞之，又誰怨？欲仁而得仁，又焉貪？君子無眾寡、無小大、無敢慢，斯不亦泰而不驕乎？君子正其衣冠，尊其瞻視，儼然人望而畏之，斯不亦威而不猛乎？”子張曰：“何謂四惡？”子曰：“不教而殺謂之虐，不戒視成謂之暴，慢令致期謂之賊，猶之與人也，出納之吝，謂之有司。”

【正篇譯文】

子張問孔子：“怎樣才可以治理政事呢？”孔子說：“尊貴五種美德，排除四種惡政，這就可以治理政事了。”子張說：“五種美德是些什麼？”孔子說：“君子給人民以實惠，而自己却無所耗費；使百姓勞作，百姓却不怨恨；自己要追求仁德，而不貪圖財利；安泰莊嚴却不驕傲；威嚴却不兇猛。”子張說：“給人民以實惠，自己却無所耗費，等等，這些應該怎麼辦呢？”孔子說：“讓老百姓自己去做使他們有利的事情，這不就是給人民以好處而自己却無所耗費嗎？選擇可以勞作的時間和情況，再去讓老百姓勞作，又有誰會怨恨呢？自己要追求仁德便得到了仁德，又有什麼可貪求的呢？無論人多人少，無論勢力大小，君子都不敢怠慢他們，這不也是安泰莊嚴却不驕傲

嗎？君子衣冠整齊，目不邪視，使人望而有所敬畏，這不也是威嚴却不兇猛嗎？”子張說：“四種惡政又是什麼呢？”孔子說：“不加教育便加殺戮叫做虐；不加告誡便要成绩叫做暴；起先懈怠，突然限期叫做賊；同是給人以財物，却出手慳吝，叫做小氣。”

【反篇】

“給人民以實惠，而自己却無所耗費”在目前也是幾乎不可能的。

【反篇述評】

例如，財政支出（public finance expenditure）也稱公共財政支出，是指在市場經濟條件下，政府為提供公共產品和服務，滿足社會共同需要而進行的財政資金的支付。

財政支出的數額是巨大的，而且經常出現赤字。2009 財政年度，美國聯邦政府財政赤字創下了 1.41 萬億美元的歷史紀錄。

【中智篇】

孔子所說的五種美德和四種惡政，沒有一一對應的關係。對此，從辯證法和美學等方面的觀點來看，似乎有所欠缺。

例如，提倡給人民以實惠，就要反對不給人民以實惠。如此等等，不一而足。

【中智篇述評】

胡錦濤總書記於 2006 年 3 月 4 日提出“八榮八恥”的目的在於引導中國廣大幹部群眾特別是青少年樹立社會主義榮辱觀。

“八榮八恥”：以熱愛祖國為榮，以危害祖國為恥；以服務人民為榮，以背離人民為恥；以崇尚科學為榮，以愚昧無知為恥；以辛勤勞動為榮，以好逸惡勞為恥；以團結互助為榮，以損人利己為恥；以誠實守信為榮，以見利忘義為恥；以遵紀守法為榮，以違法亂紀為恥；以艱苦奮鬥為榮，以驕奢淫逸為恥。

正反及中智堯曰篇第二十（3）

【正篇原文】

子曰：“不知命，無以為君子；不知禮，無以立也；不知言，無以知人也。”

【正篇譯文】

孔子說：“不懂得天命，就不可能做君子；不懂得禮儀，就不能立足於社會；不懂得分辨人家的言語，就不可能認識人。”

【反篇】

要真正認識一個人，不僅要懂得分辨人家的言語，還要懂得分析人家的行動和思想。

【反篇述評】

在《論語》第五篇中，孔子已經說過，現在我對於人，聽了他講的話還要觀察他的行為。但是這還不夠，還要分析人的思想，因爲人的言語和行爲主要是受人的思想支配的。

【中智篇】

人的時間和精力等等都是有限的。要真正認識一個人，在許多情況下依靠一個人的力量是不夠的。除了自己的力量以外，還要借助于其他人的力量，有時甚至要借助于機器和儀表等的幫助。

【中智篇述評】

借助于機器和儀表等的幫助來認識一個人，在孔子時代是根本不可能想象的。然而在目前，借助于錄音機、攝像儀、測謊器等來認識一個人已經是司空見慣。隨著科學技術的發展，未來人們還有可能通過“思維探測器”來了解一個人的思想。

本書後記

在本書中我們對《論語》的 20 篇分別提出了正篇、反篇、中性（中智）篇的概念。如果將原有的《論語》視為“正論語”，其對立面就是“反論語”，而處於中間狀態的就是“中性論語”（“中智論語”）。實際上，我們是將《論語》中的中國古代儒家思想擴充為適應當代生活的思維模式，其中不僅矛盾概念被接受，而且認為三個概念，亦即兩個相反的概念：“A”與“反 A（antiA）”、及其中性概念：“中性 A（neutA）”，同時為真實存在的。在本書中給出了許多替代或擴充《論語》原文的實例。

This book is the companion volume of "Neutrosophic Interpretation of Tao Te Ching," its purpose is to extend the foundation and application range of "The Analects of Confucius." The reasons for this are as follows. Firstly, we are willing to point out that The Analects of Confucius already has some limitations, because many questions we are interested in cannot be answered within "The Analects of Confucius." For example, The Analects of Confucius basically discussed the matters in China, however considering all possible situations it should matter in foreign countries as well, i.e. the "global village." This was impossible in Confucian time. Secondly, if the original The Analects of Confucius is regarded as "The Positive Analects of Confucius," its opposite would be "The Negative Analects of Confucius," while the intermediate or compound state is "The Neutral Analects of Confucius" or "The Neutrosophic Analects of Confucius." Thus, our book presents the way to extend the original The Analects of Confucius in various neutrosophic interpretations.

本書是《道德經的中智學解讀和擴充—正反及中智道德經》的姊妹篇，其目的是試圖從形式和內容上對《論語》進行求新、求變、求擴充的工作。首先我們願意指出，由於時代的限制，《論語》具有很大的局限性，當代人感興趣的很多問題，在《論語》中根本不可能涉及。舉例來說，《論語》討論的基本上都是中國的事情，然而考慮一切可能的情況，在研究某些問題時，不但要考慮中國的事情，而且要考慮外國的事情，亦即考慮資訊網路時代"地球村"的事情，這在孔子年代是不可能的。其次，如果將原有的"論語"視為"正論語"，其對立面就是"反論語"，而處於中間或複合狀態的就是 "中性論語"（或"中智論語"）。本書給出了對於原有的《論語》用中智學方法進行解讀和實施千變萬化的途徑，使其可以在相當大的範圍內擴充。